

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XI, No. 14
WHOLE No. 275

JULY 18, 1914

PRICE 10 CENTS
\$3.00 A YEAR

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CHRONICLE

Home News.—During the week an interesting discussion took place before the House Committee on Foreign Affairs over the resolution calling for an investigation into the relations between Lind, the President's confidential agent in Mexico, and the Constitutionalists. Representative Kahn, the author of the resolution, appeared at the hearing, which preceded the secret session of the committee, asking for a favorable vote on his motion because the charges against Lind, if true, are a national scandal. The committee voted to report the resolution to the House, with a recommendation that it be laid on the table.

This incident has caused a painful impression, all the more so since the press claims that the committee acted in accordance with the wish of the President and the Secretary of State. Though the papers profess not to prejudge those most concerned, yet many of them make haste to say that the “affair looks bad.” Mr. Kahn has issued a carefully worded statement which is at once a virtual accusation and a challenge. He charges in effect, though not in exact words, that Lind's conduct caused the A B C conference to fall short of complete success and phrases his statement in a way calculated to call forth a reply both from Lind and a direct representative of the Administration. He says in part:

The mediators in Niagara Falls on several occasions were reported as having complaints from the Mexican representatives on the score of double dealing by the Administration. If the President's proclamation prohibiting the exportation of arms into Mexico was being genuinely enforced, why did Mr. Lind tell the legal adviser of the Constitutionalists that if arms and ammunition were sent in small vessels to Cuba they could be trans-

ported to the mouth of the Rio Bravo and delivered a few miles south of that stream on Mexican territory?

It would seem if Mr. Lind had never made assertions of that kind to Captain Hopkins the former would promptly have repudiated the alleged interview, but nothing of the kind has happened. Mr. Lind simply stated, when interviewed on the subject, that, so far as the correspondence would show his sympathies with the Constitutionalists, it was true. But there is no word of denial to the emphatic assertion that he told the legal adviser of the Constitutionalists how to evade the President's embargo against the shipment of munitions to Mexico.

Neither the incident itself nor its probable outcome is pleasant to contemplate. Another event is also attracting considerable attention at present. A newspaper correspondent wrote that the American forces had slain unarmed and inoffensive Mexicans at Vera Cruz, asserting that this information was furnished him by an officer of the navy. A resolution demanding an investigation was introduced in the House and a court of inquiry was convened on the battleship Texas, at Vera Cruz. According to dispatches a second correspondent testified before the court of inquiry that “he had heard stories of the killing of fleeing, unarmed Mexicans during the occupation, and that those stories had been told by naval officers, in his presence.” The rest of the inquiry as telegraphed reads:

“One story I heard,” said Shepherd, “was that Mexicans had been taken prisoners and locked in a house. Then upon a signal, the story went, they were released and were fired upon. It was said that some were killed while fleeing.”

“Do you believe the ‘ley fuga’ was practised by American Marines,” asked Captain Grant of the board.

“It seemed incredible to me, but I took the word of the officers for it, considering the navy code for truthfulness,” replied Shepherd. “I later heard in army circles that Ensign Richardson, about whom the story of ‘ley fuga’ was told, had suffered from a sunstroke during the battle. I tried to attribute the stories to the effect of the sunstroke.”

"Did Ensign Richardson say in your presence that he had killed anybody?"

"I heard him say, 'We let a Mexican get within two feet of safety behind a wall and then fired and got him,'" replied Shepherd. "He said that the Mexican was not armed and was not in uniform."

"When he said 'We' did he mean his own machine gun squad?" asked Captain Grant.

"He might have been talking of his own squad or referring to the landing forces," said Shepherd.

It is to be hoped that there is no truth in these statements. The incidents as related are cruel murders, quite unworthy not only of an officer wearing the uniform of an honorable nation, but even of a degraded vagabond.

A speech of the American Ambassador delivered on July 9 at the peace centenary meeting held in the Metropolitan Tabernacle, London, contained a reference to a

A New Treaty new treaty between the United States and Great Britain. This treaty will set up a commission to which either Government can refer questions of dispute, and pending a decision neither country will begin hostilities. The optimistic Ambassador was of opinion that

In our two free countries, the people count for more than the Governments. The American and British people understand each other better now than ever before, and I think there is a distinct obligation laid on every one in both countries always to do his utmost to remember that, the better you know the people of another friendly country, the stronger will be the ties between them and the ties of helpfulness between the nations of the world.

The British people and press received the announcement cordially. The *Daily News* and the *Daily Mail* referred to it editorially, the former more enthusiastically than the latter. The *News* approves of the commission because it will give time to reflect and cool off "when public opinion is dangerously excited." Later, our Secretary of State confirmed the news given out by the Ambassador, asserting that new peace treaties with Great Britain and France would be signed by the United States. From his statement it appears that under the proposed treaties all questions not settled by diplomacy are to be submitted for one year to the consideration of an international commission of five members. The findings of the commission are not binding. The treaty has already been submitted to the self-governing British colonies for approval. This had, the compacts will be signed immediately. The *News* probably sums up the chief value of all pacts of this kind. They force a nation to think twice before acting, thus putting a check on dangerous impulses. This is a distinct gain not to be cast aside lightly.

Canada.—When the Empress of Ireland Commission was about to begin its work it was pointed out in these columns that as both ships had sighted each other before the fog came down the problem of passing was a very simple one; and, therefore, the decision would turn upon which had broken the rules of navigation. The

answer has now been given. The fault lay with the Storstadt. Its third officer changed its course in the fog on his own responsibility. The Commissioners ascribe the accident to this alone. The St. Lawrence waterway had nothing to do with it. It would have happened in any waters. Some recommendations may be made concerning the carrying of life rafts to float off a sinking ship, and thus contribute to the saving of life. It must be remembered that such rafts were common until in obedience to a popular clamor after the Titanic wreck the order went forth to carry enough boats for every soul on board. Then the rafts had to go, as there is a limit to the capacity of a deck. Now perhaps they will be brought back and the boats banished. We never thought much of that boat order for many reasons. Severe punishment for wilful faults will ensure more careful navigation, which will be worth more than boats or rafts.

The Liberals have made great gains in the Manitoba provincial elections, wiping out the majority of the Conservative party, which has held office for the past fourteen years. All sorts of charges of corruption have been brought against Sir Redmond Roblin, the Conservative Premier. The refusal of the Federal Government to free agricultural implements from duty has also had something to do with the change. But the Liberal campaign was against the French-Canadian Catholic schools.

China.—Yuan Shih-kai has issued a mandate abolishing the Tutuhs or military governors. Instead there has been created an organization made up of provincial military commanders, who will be under the direct control of the President, through his new Minister of War.

The Army Reorganized There are thirty military districts or divisions, and the army is to be trained and equipped according to the latest European models. These changes are expected to lessen the dangers that threaten the President's authority from brigands and revolutionists. Acting on the powers given him by the new Provisional Constitution, Yuan has virtually revived the system of provincial administration used in the Manchu régime, and means to secure, if possible, a steady flow of revenue to Peking from the provinces. With a unified army and a replenished treasury the Imperial President of China can face the future calmly.

France.—The Viviani Cabinet has taken up the closing of the last remaining religious houses with a zeal that would be worthy of note were there question of driving an enemy off of French soil. In one meeting it arranged for the sweeping away of a hundred and forty-two. In Algeria the Christian Brothers, the White Fathers and other congregations are victims, so that Christian education there will be virtually extinguished to the great

*Persecuted
Congregations*

detriment of the colony and of the country, as the experience in Madagascar shows plainly. In 1898 195,514 children were attending private schools, chiefly Catholic, there, and the only expense to the Government was a yearly contribution of 20,000 francs to the Christian Brothers' schools. In 1906 nine hundred out of twelve hundred of those schools were closed by decree, and in 1912 the official schools had only 54,048 pupils, costing the state 963,471 francs, while the surviving denominational schools numbered only 31,866. Nearly 110,000 scholars had disappeared.

The new loan of 800 million francs has been subscribed for many times over. As usual a large number of the subscribers are the French people, looking for an investment for their savings. An immense number flocked to the offices of subscription to pay the necessary deposit to secure allotment.

The New Loan

Germany.—The Sixty-first General Congress of the Catholics of Germany is to meet at Münster, in Westphalia, from August 9 to 13. It is the third Catholic Day held within the walls of this city. As the convention of two years ago celebrated the combined centenaries of Bishop Ketteler and of Windthorst, and the last Congress recalled in particular the names of Kolping and Görres, so the present meeting will fittingly commemorate the life of Charlemagne, whose eleventh centenary has been the occasion of endless enthusiasm in the Catholic press during the past months. The choice of Münster is, therefore, particularly happy, since it was Charlemagne who founded its bishopric. But there is a second great name which will likewise be honored. Only five years ago the Catholics of the city celebrated the eleventh centenary of their first bishop, St. Ludgerus. With the memory of these two great men kept constantly before them during the days of the convention, the Catholics of Germany will doubtless set the world another example of loyalty to their country and of zealous devotion to that Faith which links them through eleven centuries to the glorious Saint and the renowned Emperor, one with them in the same doctrine, the same Sacraments and the same fidelity to the Holy See, which was founded by Christ Himself.

Various record flights have recently been made in Germany. The duration record of 14 hours, 7 minutes, held by Bruno, was raised to 18 hours, 10 minutes, by Bassier, and this in turn was broken by Landmann, who remained in the air for 21 hours and 49 minutes. He was forced to land only because his petrol gave out. On July 9 another German airman, Otto Linnekogel, achieved at the Johannesthal aerodrome the world's altitude record for an aeroplane carrying only the aviator. The height attained was 6,600 metres, or approximately 21,154 feet. The previous record was held by Georges Legageux,

Sixty-first Catholic Day

Aviation Records Made

who, on December 28, flew to a height of 6,120 metres. He was killed by a fall last week. It is held that there is little or no scientific advantage to be obtained by these high flights, which at present are said to be only a desperate feat, endangering the lives of those who attempt them. Linnekogel himself barely escaped a serious accident.

Great Britain.—The Government came very near defeat again during the discussion of the budget and it seems certain that its condition is anything but sound.

In Parliament Indeed it is kept in office to ensure the passage under the parliament act of radical measures rather than

through the devotion of its supporters. Moreover, nobody is anxious to anticipate the general election of which the result will be, most probably, the control of Parliament in the Labor Party's hands, since the Liberals are certainly losing ground, while a Unionist triumph is not to be looked for until the insolence of the Cecils, the Wintertons and such like be curbed.

The Canteen case came to an end by the rejection in the Court of Appeal of Colonel Whittaker's application for the reversion of his sentence and the personal statement of Lord Saye and Sele, in the

The Canteen Case House of Lords. The latter represented himself a poor man who had tried to earn an honest living in a respectable way. A conspiracy by Justice Darling and Colonel Whittaker's lawyers tried to make him the scapegoat of the scandalous business. Lord Newton, a law-lord, took up the cudgels warmly for Justice Darling, asking why Lord Saye and Sele did not come forward at the trial. Had he wished to justify himself the court was wide open. He suggested that if Lord Saye and Sele would follow the example of other crown officials and confess to an error of judgment without malice he might be rewarded with a banquet. The Government announced that they would not go into the matter, and most people feel that Lord Saye and Sele would have been wiser had he kept silence. Lipton's Company has been removed from the list of army contractors.

Holland.—The Church still continues to make good progress in this remarkable country. There is entire union between clergy and people, and great activity on the part of Catholic associations. The bishops have a set, definite plan of action which they pursue with vigor and intelligence. As a consequence Catholics have risen in power and popular esteem. Just recently Baron Van Voorst, a member of the present conservative majority in the Senate, was appointed president of that body by royal decree. This marks the first instance in the history of the kingdom of a Catholic occupying the chair in the Dutch Senate. The man chosen is in all ways a credit to the Church and his country.

Catholic Progress

Ireland.—The Irish Volunteers formally enrolled are now 175,000, Leinster contributing 55,000, Ulster 50,000, Munster 45,000, Connacht 25,000; but the movement has

*Meetings and
Movements*

been so spontaneous that additional local enrollments are reckoned at some 40,000. The twenty-five names added by Mr. Redmond to the provisional committee include Mgr. Ryan, of Tipperary, with three other prominent clergymen, and three members of the Irish Party, Messrs. Devlin, Condon and Wm. Redmond. These, as well as the other nominees, having been previously identified with the Volunteers, give general satisfaction. Major-General Dease and Major Sir Henry Grattan Bellew, a grandson of Grattan, are among several ex-British officers who have joined the Volunteers. Colonel Moore, reviewing with Colonel Phillips and Major Bellew 2,200 Galway Volunteers, said these had attained an efficiency that would have been impossible in the regular army during the same period, and they were a sample of what zeal and soldierly capacity had achieved through the entire country. They were giving adequate expression to the spirit of Grattan, Wolfe Tone, Emmet, of '48, '67, and the Land League, and that spirit would not only win Home Rule, their immediate object, but accomplish their ultimate object of making and keeping Ireland a nation; for they would not be disbanded. Arms is their only lack, and parish committees are being organized to raise funds for this purpose. They are also looking forward confidently to America's response to Mr. Redmond's appeal. Meanwhile, other national movements have been greatly stimulated. The annual meeting of the Catholic Truth Society found that the importation of evil foreign literature had notably decreased since the inception of the Volunteers, and a national temperance procession in Dublin was practically a Volunteer parade. The motto, "Ireland sober is Ireland free," was changed to "Ireland free must be Ireland sober," and a practical organization was formed for the suppression of excessive licenses by local and national action. There were two great Gaelic festivals during the week, presided over by Bishop O'Donnell in Donegal, and by Dr. Hyde in Dublin, and it was claimed that the Gaelic Revival and the Volunteers had reacted favorably on each. The Volunteers, said Dr. Hyde, were the arm of the nation, and Gaelic must be its voice. Bishop O'Donnell has appointed a priest as Gaelic organizer in his diocese, who will visit all religious and social societies and other organizations, so as to arrange that prayers, devotions, conversations, and as far as possible, public and private business shall be conducted in Gaelic. In his sermon at the consecration of the Oliver Plunkett Memorial Church in Drogheda, Archbishop Glennon, of St. Louis, said, in Ven. Oliver Plunkett's day Drogheda and her sister Catholic cities were invaded by foreign Protestant armies for massacre and pillage; they were now invaded by the soldiers of Ireland for honor and defence, and the Catholic dream of Plunkett and the national dream of the

Confederation of 1642 were about to be realized. July 12 and 13 passed off peaceably. Sir Edward Carson led 5,000, more or less, of armed followers, who did nothing more dangerous than listen to his treasonable utterances and shout unpleasant songs.

Mexico.—On July 9 the Constitutionalist forces under General Obregon scored another decisive victory. After a battle of three days they took Guadalajara, the capital of Jalisco, second in size and im-

Events of the Week

portance to Mexico City itself. The Federals were completely routed; practically all their artillery and ammunition fell into the hands of the enemy, who took besides 5,000 prisoners. The importance of this conquest can not be easily estimated. The Constitutionlists are now within 275 miles of the national capital, in possession of a wealthy city of over 140,000 people. The way to Mexico City is practically open to them; for San Luis Potosi will not offer effective resistance to the 18,000 men who at this writing are ready to attack it. Meantime, Huerta has been reorganizing his Cabinet. Ruiz, the acting Minister of Foreign Affairs, has been replaced by Francisco Carbajal, who sympathizes with the Rebels. As this man will become President in the event of Huerta's retirement, the latter has again shown his willingness to meet every reasonable demand for peace. Indeed, he has met every phase of the embarrassing situation into which he was forced by our attitude towards him with tact and consideration. Rumor has it that both Carranza and President Wilson have accepted Carbajal as successor to Huerta; but the report is entirely without confirmation. Carranza has not allowed his delegates to confer with the Huertistas, and is not likely to do so. The trouble between Villa and Carranza appears to be acute. However, despatches are so contradictory that reliable news is not available. Villa's troops have moved northward to Chihuahua, confirming the suspicion that he intends to make himself master of the north country in opposition to Carranza. He is still issuing money, despite the reputed Torreon agreement, and in face of the fact that \$1,500,000 in new Constitutional paper currency was delivered to Nuevo Laredo on July 10. This was the third shipment from Chicago within ten days, making a total of \$23,000,000 in new money. The Torreon conference, which was supposed to settle the difference between the Rebel leaders, does not appear to have been successful on any score. It was reported that the "Plan of Guadalupe," under which the revolution had been conducted, was amended so as to exclude a military leader from the office of Provisional President of Mexico. Carranza's friends assert that they will not allow him to be excluded. So the difficulty grows; and when the Rebels capture Mexico City the war will, most probably, begin all over again, Villa on one side, Carranza on the other, with Zapata for a diversion. Mexico and the better class of Mexicans deserve sympathy.

TOPICS OF INTEREST

The Modern Peril

Ferrer was not a dreamer. However perverse in his purpose, he was intensely practical in its execution. To his mind there were two things of supreme moment, the press and the school. Both have the same end in view, to set the seal of their doctrines upon the lives of men. The press is the great world's university; the school is more limited, but likewise more thorough in its work. The education they give is either for or against God. There can be no neutral press and no neutral school. "He that is not with Me is against Me: and he that gathereth not with Me, scattereth." There can, consequently, be no middle way. The words of Christ are infallible truth.

What then is the gravest of modern perils? Clearly it is education without Christ. The irreligious press has power chiefly over those formed in the irreligious school. It is this alone which has brought the world to its present pass, with revolution fomenting in every State, with confiscation, robbery, violence and lust openly preached from the public platform and taught in the very classroom. We call it liberty of speech. We give it high-sounding, scientific names. Officers of the law and representatives of the people do not, as a rule, dare to interfere. They themselves have been shorn of all their power by the education of to-day. There is no authority upon earth unless it comes from God. Even, therefore, though religion is merely ignored in our schools without being actually opposed, every reason for obedience, law and order has been taken away. In spite of fine phrases, anarchy remains the only logical rule of civil life. Each man may follow his own unbridled instincts. If education without religion is right, then Ferrer was right and he deserved the apotheosis which the world gave to him; his system of the Modern School, based upon opposition to all constituted authority, is right.

Men who do not hesitate to uphold an education without Christ must not, therefore, be surprised if their pupils are more logical than they, if they demand that the full consequences of such doctrine be both taught and put into practice. To make this application more freely Socialists and anarchists have founded their own schools, as well as their own press. If any consideration is shown by such men for the public school system of our country, it is only because they either hope to control it absolutely or are already in part doing so. The following is the "yell" with which the pupils of the New York Ferrer School one day surprised their delighted teacher:

One! Two! Three! Four!
What are we for?
Modern School! Modern School!
Rah! Rah! Rah!

Five! Six! Seven! Eight!
What do we hate?
Public School! Public School!
Ha! Ha! Ha!

It was in this school that the young anarchists, blown to pieces on July 4 by the machine which they had evidently planned for others, had attended a meeting on the night before.

To protest against libertarian education; to restrain the violence of the advocates of sabotage and direct action; to imprison the men found guilty of unlawfully transporting dynamite in the cause of a labor feud; to hinder the progress of a bloody mob flaunting with impunity in the face of public authority its black banner inscribed *Demolizione*; to end by the strong intervention of government troops the horrors of a long-protracted conflict between hired guards and desperate strikers who have proclaimed the existence of civil war; to hold up to public scorn the unconscionable capitalist offender, who in defiance of charity and justice is seeking only to increase his own wealth; to end the misrule of criminal monopolies whose sole purpose is to raise to the utmost the price of products and commodities; to carry out these and a thousand other measures will not bring us any nearer to the true solution of our problem. Social reformers are for the most part like unskilled physicians. They are vainly making exterior appliances for a disorder seated deep in the blood. Heal it in one place and it soon breaks out in another.

Not Socialism, not anarchism, not an oppressive capitalism, not the vices of the slum or the excesses of the rich are the true source of our malady. They are only the outward manifestations of it. They all proceed from the same cause, irreligious education. Here, then, is the modern peril. It is education without Christ. It is to this one evil that the attention of all our statesmen must be directed if the great catastrophe is to be averted. In vain have a thousand remedies been proposed, many of them, perhaps, worse than the evil they would cure. With the prophet Jeremias we must cry out to the nations, not permitting our voice to be silenced.

Be astonished, O ye heavens, at this, and ye gates thereof, be very desolate, saith the Lord.

For my people have done two evils. They have forsaken Me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water.

Irreligious education is, therefore, the peril of our time. All neutral education, as Our Lord Himself has taught us, is of a class with it. In our day the devil is leaving no means untried to destroy the Church. But the first and principle means to bring this about is education without Christ. In school and press it is carrying on a relentless war. That the gates of hell can never prevail we know, for we have the infallible promise of God. But countless souls can be lost, anarchy in creed, in morals, in civil life can be made triumphant for a

time. More than ever, therefore, is the formation of character in the Catholic school, college and university of the utmost importance for the welfare of our nation. But even this alone will not suffice. The influence of the press must likewise be taken into account. It continues with us through all the years of our lives. The indifference, therefore, of Catholics who neglect their press is second only to the criminality of the Catholic parents who send their children to the so-called neutral schools and universities. All the world is alive to the power of the school and the press. Let Catholics not ignore it.

JOSEPH HUSSLEIN, S.J.

The Late Heir of Austria

The black crime which swept out of life a good man and true, together with his noble consort, in the town of Sarajevo, has the undesired effect of bringing into light the hidden qualities of two splendid personalities, and accentuating the loss to humanity, as well as to Austria, of the Archduke Francis Ferdinand and of Duchess Hohenberg. Finely-moulded souls, strong in virtue, are not so plentiful in the world that it can afford to lose them before they have accomplished one-half their mission. Therefore, the shocking sin of their violent taking-off is particularly heinous from every moral standpoint, and can not be justified by any paradox of anarchist philanthropy. Political assassinations have occurred in many lands, but never have the victims been so blameless in their private lives, so devoted in the fulfilment of their public duties. Whether the murder was the outcome of blind anarchy, or anarchy grafted on "patriotic" fanaticism, is not at this moment ascertained, but the fact that a bomb had been thrown by a student with a Servian name, and that the actual assassin is of half-Croat, as well as half-Hungarian birth, throw a slur on the entire Serbo-Croat race. With racial antagonism so rampant in this corner of the Austro-Hungarian Empire the consequences of the misdeed will be as disastrous to the Serbo-Croat peoples as was the murder of Lord Frederick Cavendish in Dublin, thirty years ago, to the Irish cause.

It has been my lot to meet ardent adherents of the Archduke's Imperialistic policy and fierce opponents of the same. He has been oftener blamed than praised; his trusted servants were never his intimates; the man in the street was not attracted by his reserved demeanor; his interior life, more than his exalted position, kept him apart from the multitude; but nobody brought in contact with him remembered him without a sentiment of deepest respect. I have watched the crowds when he drove past; there were no huzzas, but there was not an unlifted hat. Such men as he do not catch the popular fancy. Stern in righteousness, loyal to his family as to his faith, determined upholder of the dynasty he represented, putting duty above all things, he was eminently a Catholic lay-

man of the type that by word and deed support the Church. Those who lament that the long years of training for his arduous task of government are so much labor lost, forget that the passage of such a man on earth is never lost. The work for consolidation of the great State about to become his heritage was not accomplished, but the example he leaves to rulers of all lands and times requires no completion. He served Austria to the best of his ability, and Austria will cherish his memory as that of her noblest son.

The Archduke had not been destined for the burden that fell on him at an early age. The mysterious, tragic death of his cousin, Rudolph, suddenly called him into the limelight that beats upon a throne. By natural disposition Francis Ferdinand was opposed to the pomp and glare of royalty. He was studious, introspective, filled with supernatural ideals, rigid in his moral code. The greatest tragedy of his life was not, perhaps, the manner of his death, but the fact that he was condemned to work with false upholders of his policy, men who were not only non-Christian but secretly anti-Christian. The Austro-Hungarian Empire is, we know, riddled with Semitism and materialism. Even the dynastic press has fulsomely loyal articles on one page, and on the next scathingly sarcastic gibes at the Faith that the Emperor and his best friends cherish as the securest foundation of the State.

When Francis Ferdinand was confronted with the task of qualifying for the succession of his venerable uncle, he began by adopting a rule of life that combined the application of spiritual forces, mental concentration, and sheer bodily hard work to the ends he sought to attain. His attention to detail, whether in military maneuvers, projects of legislation, or educational methods, was astounding to experts and authorities on these subjects. Reliance on God was the mainspring of his conduct through political and private crises. No occupation or function, however arduous, interfered with his daily attendance at Mass. He was faithful to his Creator, as well as to the meanest subject in the Empire. The general esteem for his unbending character was increased by his open manifestation of his opinions. He did not hesitate to express deep displeasure at the Civil Marriage Act that disgraces Hungary, and nobody doubted that during his lifetime a similar measure could not become law in Austria, for it would never have the ratification of the Crown.

The influence of Archduke Francis Ferdinand was steadily on the increase both in the Council of the Emperor and in national life, from the moment of his disinterested marriage and renunciation of the throne for his heirs. The unusual spectacle of a man content to dwell in the background, sacrificing himself to work for others, solely because he considered himself an instrument of Providence, was calculated to astonish those who have no belief in "abstractions." Religion was as vital and necessary a factor, in the mind of the Archduke, as the fleet and the authoritative administration he aimed to

confer on the State. The fate of France, once a thriving, now a decadent nation, was the example with which he justified his opposition, founded on innermost conviction, to the modern theories advocated by freethinkers for the removal of old barriers.

The Archduke was in questions of morality a strong Conservative. His notions of right and wrong were as clearly defined as his line of patriotic policy. When patriotism and morality clashed, the former at once gave place to the latter. Witness the celebrated Friedjung case, when forged documents obtained the conviction of a group of Serbo-Croats, charged with conspiracy. Although his natural leanings made the Archduke accept the validity of the prosecutor's statements, and he was incensed at the widespread Pan-Servian agitation, he took the trouble personally to sift the conflicting evidence, and having persuaded himself of the unworthy methods used to secure conviction, insisted on public amends being made. This act of rectitude silenced the political enemies who would fain discredit the Archduke by professing to believe him a party to all that was done in his name. Even the most bitter Austrophobes in the ranks of aggrieved Servian politicians could not refrain from due appreciation, and a Belgrade newspaper headed a leader on the collapsed process with the line: "In Austria there is one honest man!"

The domestic controversies in the Dual Empire invariably found Archduke Francis Ferdinand on the side of justice and authority. Whereas the Emperor was moderate and indulgent to what he could not exactly approve, his heir made little attempt at compromise. Nevertheless, he advised the adoption of adult suffrage because, after having mastered the circumstances among the various nationalities, he judged that it would but tend to strengthen the centralization of government in the hands of the Crown. Nor was he anti-democratic, in spite of general belief that he aimed at restricting all liberty. The Hungarian Magnates who branded him as the enemy of Hungary and openly menaced to break away from the Union as soon as Kaiser Francis Joseph expired, knew well that the Archduke was full of benevolent schemes for the Hungarian people which would entail the limitation of their own excessive privileges. In Bohemia the Archduke was frankly beloved because he had chosen a wife from this fine Slav race, and preferred to dwell among them rather than in any other part of the vast realm. The ways and customs of this people became his own. The very horses of the carriage in which he and his consort took their daily drives stopped of their own accord before the wayside shrines that poor and rich alike never pass without pausing to venerate. The most masterful mind in Europe, the skilled statesman who held in his firm hands the reins of power, the bold inaugurator of a new naval policy, the vice-commander-in-chief of great military forces, made a point of paying public homage to the Divine Infant of Prague whenever he visited the Bohemian capital.

By the base murder of this most capable, conscientious and enlightened Prince, Austria-Hungary is deprived of her first patriot, and the House of Hapsburg of its most promising member. Art and literature lose a generous patron, and the world of charity a tireless promoter and donator. The Serbo-Croat fanatics of the Empire, accused, rightly or wrongly, of having prompted the odious crime, have gained nothing by the suppression of one whom they themselves acknowledged to be an open and honorable enemy.

E. CHRISTITCH.

The Causes of Earthquakes

The causes governing earthquake occurrences have at all times and with every people been a matter of keen speculation. Among semi-civilized and barbarian races notions prevailed which were crude not to say grotesque. In Japan it was supposed that a restless, monstrous spider made the earth's bowels its haunt. In Mongolia the earth shaker was conceived as a subterranean hog; in India, it is a mole. The Mussulman pictured it as an elephant, while in North America the tortoise rocked the crust. In spite of these wild attempts to explain earthshakings we note classic writers touching the scientific reasons. So Pythagoras and Seneca ascribe quakes to the presence of masses of fire at the earth's centre, Aristotle to pent-up gases. Lucretius fancies them the consequence of the underminings of rock-strata due to water agents, while Democritus recognizes them as the consequence of upheavals and subsidences of the earth's crust. Cardano, an Italian mathematician and philosopher, popular about the middle of the sixteenth century, figures that all seismic energy is the resultant expression of the chemical action between the salt-petrous, bituminous and sulphurous accumulations in the earth.

Poëy and Kluge first connected earthquakes with sun spots, Perrey and Falb with lunar attraction. Buch and Humboldt stoutly advocated the volcanic theory even in case of those quakes whose focal point is far removed from the seat of volcanic activity. Volga and Mohr have suggested that some of the small earthquakes felt in Germany may be referred to the falling-in of the roof of enormous subterranean cavities, formed by the long continued solvent action of water on deposits of rock-salt, lime-stone and gypsum. Nauman, writing in 1850, classified earthquakes as volcanic and tectonic; the former being due to volcanic explosions, the latter to movements in the rock-masses. The importance of this latter class has grown with time, and it is now most generally accepted that all the really heavy quakes are to be included under this type and that those of volcanic origin are of slight importance. In this connection we quote from an article entitled "The Relation of Seismic Disturbances in the Philippines to the Geologic Structure," by Father Miguel Saderra Masó, Director of the Philippine Seismological Observatories:

Beyond a doubt, many seismic disturbances are due to causes other than vulcanism. Many of the worst disasters

we have experienced have nothing to do with volcanoes, and that volcanoes are near by is only a coincidence, or may be explained by the fact that the place where great disturbances in the earth's crust occur is naturally a zone of weakness and where molten material would be expected to seek an outlet. At the time of the Messina earthquake Mount Etna, which can be seen from Messina, was comparatively quiet. The great disturbance at Messina, as is generally known, was due to an adjustment along the line of a great fault or fracture in the earth's crust which is marked by the Straits of Messina.

The great California earthquake of April, 1906, is another striking instance of a disturbance due to dislocation. The shifting was along the San Andreas fault, the slip measuring a distance of two hundred and seventy miles, in which the two sides of the fracture had been displaced relatively to each other by an amount varying from a maximum of twenty-one feet to an uncertain minimum, but which must have disappeared entirely at the ends of the fault. As a striking example of an earthquake due primarily to vulcanism we might cite the recent cataclysm of Taal, Philippine Islands. Yet it should be added that the volcano is located along a line of crustal weakness and at the time of the quake a very appreciable displacement occurred along one or more lines passing through the Taal volcano. "One of these lines," writes Father Masó, "ran from the volcano to the coast through the town of Lemery, and the other from the Taal volcano to the barrio of Sinisian, making with the sea a triangular strip of several square kilometres in area. This whole block dropped a metre or more, so that the sea washed inland for a distance of a kilometre over the main highway along this coast."

The practical certainty of the dislocation theory calls for a more thorough study of geological formations, so that the more unstable areas may be indicated on the map. This accomplished, a more exact interpretation of the warnings given by lesser shocks, would be useful in places situated along a serious fault line. Had this been done in the past, Messina and San Francisco would have been better prepared to meet the shocks that were so disastrous for them.

Repeated attempts have been made to establish some connection between magnetic and seismic disturbances with a view to predicting the latter. Yamasaki reports that for three days prior to the great Japanese quake of August 31, 1896, in North Honshu, the magnetographs at Sendai, Tokio and Nagoya were violently agitated. Nakamura chronicles like magnetic phenomena preceding the great Japanese sea quake of June 15 of the same year. Professor Milne, the noted English seismologist, writes: "These magnetic disturbances may of course be regarded as mere coincidences but when we consider volcanic and seismic activities as evidences of physical and chemical changes, together with mechanical displacements of a magnetic *magma* (molten mass), it is reasonable to suppose that they should have at least a local influence upon magnetic needles." Quite a few seismic observatories, favorably located, have, within recent years, added mag-

netographs to their equipment with a view to settling this question. In case a correlation is established it is just possible that a rule for earthquake forecasting will be at hand.

FRANCIS A. TONDORF, S.J.

The Georgetown Observatory, Washington, D. C.

Among the Socialists

In the old days of my association with the Revolutionists I had not the standards with which properly to estimate what was going on within their camp. I possessed neither the religious sense to feel the enormity of their revolt against God's authority, nor the logic by which to test the falsity of Socialist proposals. So, for a time, lacking correct understanding, I was at the mercy of my own ardent imagination. I was determined upon the overthrow of the "present system of society," that the reign of the brotherhood of man might be instituted. Surely it was a most foolish paradise that my eyes were fixed upon. What would advance the Revolution was right, what would retard the Revolution was wrong.

Of course, if a man is deeply sincere, imagination must at length give place to facts in their normal relations. I was fortunate enough to come under the influence of some able minds, from whom I learned something of those fundamental principles which are necessary to a correct understanding of things human and divine. This knowledge caused me to leave the Socialist movement, to stand against its philosophy, and to come to the rescue of my country against its treasonable organization. At first almost nobody had use for my sword; while Socialists were officially advised to ignore Goldstein. "Take no notice of him. It will raise his market price with the Jesuits. That is all he wants." Dull years went by, and the Socialist boycott was easily maintained. But yet within a limited trade union circle I was able to take the edge off their propaganda. Now that it has been my privilege to tour this country and Canada under the auspices, first of the Central Verein, and this season as lecturer of the Knights of Columbus, to "ignore Goldstein" is no longer a popular cry. Using works of the highest authority in proving that Socialism is in its very nature hostile to the teachings of God, and so insisting that a Christian can not be a Socialist, I demand to know: If Socialism is not hostile to things Christian, why does the Socialist party circulate books subversive of religion and the Christian family?

The attempts of the American "comrades" to dodge the responsibility for circulating their classics has brought out many dramatic incidents. On the other hand, the frankness with which Socialists in Canada accept their responsibility almost took me off my feet. "We circulate them because we believe in them." "We are all atheists," they said. At a meeting in Vancouver, B. C., I told the audience that at home I must prove that Socialism is anti-Christian. The Socialist contingent

shouted back exultingly: "We are Socialists here." This confession was repeated by their official organ in reporting the meeting. The Socialist party of Canada will have "no compromise with advocates of Christianity, sentimentalists and professional politicians" [*Western Clarion*, May 23, 1914].

Perhaps the star performer in the now-you-see-it-and-now-you-don't tactics is Mr. A. M. Simons, the sometime editor of the *International Socialist Review*, the *Chicago Daily Socialist*, the *Coming Nation*, and now associate editor of the *Leader*, the Milwaukee Socialist daily. I had been accused of being afraid to meet the gentleman in debate. Whereupon I challenged Mr. Simons to discuss the teachings of the Catholic Church on religion and the family *versus* that of the Socialist party. The standards of opposing judgment to be the literature officially circulated by the Church and the Socialist movement. In reply I was told:

The proposed wording for a question to be debated is characteristic of your slimy crookedness. You know perfectly well, even though your living depends upon closing your eyes to the fact, that the Socialist party has no "teachings on religion and the family," and that it has no literature which is "officially circulated."

With complete contempt,

(Signed) A. M. SIMONS.

Surely here is a masterful example of double-dealing and of personal attack, for no man in the movement is more familiar with Socialist literature than Mr. Simons. He knows that every Socialist book of world-wide standing which deals with the subject of religion and the family bases its conclusions upon principles that are utterly hostile to Christianity. Mr. Simons also knows that these books are officially circulated, for as an official of his party he has selected, reviewed and recommended them.

This year, while I was on my transcontinental tour for the Knights of Columbus, the manager of the information department of the Socialist party took part in the double-faced game. Mr. Carl D. Thompson, a former minister, was sent from the national headquarters to Muscatine, Iowa, "to reply to Goldstein." In his "reply" Mr. Thompson declared that only one of the twenty-five books I had mentioned as circulated by the Socialist party was "against religion." That was "God and My Neighbor," and the gentleman asserted that "the Socialist party does not handle that." Of course, a double impression was intended, that my estimate of all these books, save one, was false, and that the Socialist party did not handle books against religion. Thinking the Socialist National Office had ceased handling this book after the official catalogue had been printed, I caused an application to be made which brought back the answer, on official Socialist paper, that the book is still sold by them in a cloth-bound edition. Evidently the head of the information department of the Socialist party of this country, in dealing with me, thought it good tactics to misinform the people of Muscatine, that my work

might be discredited. Now, even if this book were the only one of its kind circulated by the party, which is far from the truth, my question would still be pertinent: If Socialism is not opposed to religion, why is this anti-Christian book sold by the Socialist party officially? In San Bernardino I had a bout with the secretary of the Socialist party of California, Mr. T. W. Williams. He declared that neither Dietzgen nor Labriola are Socialists, but insisted that they are anarchists. I maintained my ground by citing the fact that Dietzgen was introduced to the world at a Socialist Congress by no less a personage than Karl Marx himself as "Our philosopher," and that Labriola is a recognized leader of the Socialist forces. Furthermore, his works are recommended as "the best for the student desiring to understand the Socialist theory of the materialistic conception of history." But assuming these men to be anarchists, is not the Socialist party to be held responsible for the propagation of their doctrines when it officially circulates their books?

One incident across the border is sufficient to show that neither citation nor argument is necessary to prove that Socialists there have the courage to maintain their doctrines. I selected from their official list, "Outlooks From a New Standpoint," written by Ernest Belfort Bax, an English writer of international authority, and read a declaration that prostitution is a commendable act, provided the woman gives the money thus obtained to the Socialist party for the support of its propaganda. In a second there were howls of rage, which were caught ere they fell by their leader, who, striding to the front, called out at the top of a stentorian voice: "I am willing to defend that statement of Bax against you or any one else." With great dramatic power he continued: "Bless the woman who would sell her body for so worthy a cause as Socialism!" This unholy blessing aroused their lust for God's defeat to an intense pitch, and that whole Socialist contingent, rising to their feet, brawled their approval of their leader's degradation.

Indeed, if the Socialists here were but one-half as frank as their Canadian brethren, those Catholics who think themselves Socialists would soon quit the movement. My conviction is that the attempt of Socialists to invade our ranks may be warded off by holding them down to the question: Why do you circulate books against revealed religion and the Sacrament of marriage if the organized Socialist movement is not anti-Christian?

DAVID GOLDSTEIN,

The Boston School of Political Economy.

"Biserica Baptista Romana"

The Baptists claim to be making great progress among the various nationalities and races who come as immigrants to this country. They have established the Roumanian Baptist Church, *Biserica Baptista Romana*, which is very prosperous according to the statements of con-

versions and baptisms given in the Roumanian Baptist organ, *Chrestinul* (The Christian), published at 1371 West 116th street, Cleveland, Ohio. They are spending a great deal of money in proselytizing among the Roumanian immigrants of the Greek Orthodox and Greek Catholic faith. Occasionally they recruit their ranks from the few Calvinist and Anabaptist Roumanians who come hither from Transylvania, in Hungary. Their first convert, so they say, was Theodore Saleagau, who is a Roumanian from the kingdom of Roumania, and he became a Baptist in 1903. He is now one of their missionaries. He was taken under the protection of the Lincoln Baptist Church of Cincinnati, and gathered around him a large number of Roumanian immigrants.

On January 1, 1910, the First Roumanian Baptist church (*Prima Biserica Baptista Romana*) in America was organized with forty-eight members, at 1,991 Central street in Cincinnati. These Roumanians were mostly factory workers. Finally at the end of 1910, by the aid of the Baptist Mission Society they bought a church building and on November 6, 1910, dedicated it as a Roumanian Baptist church. They also brought a Roumanian Baptist missionary from Hungary, the Rev. Ristea Igresan, who is now the chairman of their missions committee.

Since that date, the missionary society has supplied them with funds and provided many Roumanian converts as missionaries. They are now opening up a wide field among the Roumanians of the Middle West.

A very well printed and illustrated paper, *Chrestinul*, of sixteen pages as large as *AMERICA* in size, is conducted by the Rev. Louis A. Gredys. The Baptists make it their business to place it, if possible, in the hands of every Roumanian in this country. Just at present they have been having a lively controversy with the Roumanian Seventh Day Adventists, and with the Greek Orthodox Roumanians, and they are also, for what reason I can not discover, pitching into Pastor Russell and saying ugly things about him. *Chrestinul* has no good word, of course, for the Catholic Church, whether of the Greek or Roman rite, remarking, for instance, in the February number: "The Papacy in its fullest and final development has been merely a reproduction of the world-wide Roman empire, half pagan and half Christian."

At present the Baptist Roumanian missions have churches or small congregations at the following places: Anderson, Ind., Cleveland, Akron, Cincinnati, Martin's Ferry and Dayton, O.; Detroit, Mich.; Gary and Indianapolis, Ind. They are also about to establish others in Harrisburg, Pa., and in Hammond, Ind.

Hitherto these proselytizers have confined themselves, for the most part, to the Greek Orthodox and Calvinist Roumanians, but now they are making inroads upon the Roumanians of the Greek Catholic rite. A Roumanian Greek Catholic priest tells me that recently he was called to Ohio and to the western part of Pennsylvania

to hear the confessions and reconcile with the Church several Roumanians who had come under the influence of these Baptist missionaries, and was astonished at the flood of literature, tracts and issues of *Chrestinul* he found. He says there are but eight Roumanian Greek Catholic priests in this country, and there is work for a dozen more; while they have not a single Roumanian Catholic newspaper. The Orthodox Greek Roumanians, however, have two journals and the Socialists, one. It is but fair to say that the Baptists do not carry on their missions in the manner the Presbyterians did with the Ruthenians, by directly imitating Catholic services and prayers. Nevertheless, the Baptist propaganda is a grave menace to the faith of the Catholic Roumanians in this country. We must not let them be lured away from the Church.

ANDREW J. SHIPMAN.

The Games of Yesterday's Children

"How many miles to Babylon?" Threescore and ten, they told us, and assured us furthermore that not only could we cover the distance by candlelight, but that we could come safe home again. There were children in those days. Little enough was required to constitute for them what Mrs. Carlyle calls "a good joy"; not Pan's syrinx made more entrancing music than a comb wrapped in tissue-paper, not all the thrills attendant upon witnessing Forbes-Robertson's "Hamlet" could be compared to sitting in the "dimpsy light" and hearing about a boy who could not learn to shudder.

The children were a little race, a peculiar people; they had their traditions and their laws. You knew spring was come, not by the greening trees, but by boys loitering on their way to school to spin tops and play marbles, and girls skipping rope by one and two, or performing a series of jumping feats worthy of a medieval jocolator. Some skipping ropes had wooden handles painted purple or red, while the twisted strands were as multicolored as a Tyrian robe. "Professionals," of course, preferred a bit of old clothesline. They were said to be able to jump to an untold number, although no one ever courted disaster by going beyond one hundred. To "jump a hundred" was the acme of every one's ambition, though exactly what would happen if this number were exceeded was never put into words. This was only one of the *geasa*. You might never step on the "cracks" between the flagstones or kill an ant, unless you wanted it to rain, which, of course, no one ever did. Another belief was that if you copied down on a bit of paper all the house numbers you could see with your own eyes, and tied it with a hair of your head and buried it for three days, you would find gold in the burial place when you dug it up. Somehow the failure of this charm was always credited to a blunder on the part of the magician and not to any lack of virtue in the spell. Nowadays do children play such a game as "Mother, mother, the pot boils over," in which the witch hides while the mother, preparing to go out, leaves her children in one another's charge and bids the eldest watch the pot boiling on the hearth? How describe the approach of the old witch, the wheedling trickery by which she wins entrance to the house and runs off with each of the seven children, until the pot is left to boil over and put the fire out if it will, for all are gone! Then how the mother, cunning in her turn, will not be deterred by the witch's tales of lurking dangers from setting forth in search of her lost ones and how she sets each free from the witch's spell and puts the dame to flight.

Less complete and dramatic, but fully as entrancing, were

the singing games, remnants, doubtless, of folk-songs and rounds, and akin to "Frère Jacques," "Il était une bergère," and "Sur le pont d'Avignon," sung by other children under other skies.

London Bridge is falling down,
Falling down, falling down;
London Bridge is falling down,
So fare you well, my lady O.

What cross-roads of life will ever bring such a critical moment as that in which the "prisoner" of this game is confronted with the necessity of choosing between a silver chair and a golden washtub?

Go in and out the windows,
As we have done before

was another haunting refrain, while there is a wonderful quality about the strains of

Green gravel, green gravel, how green the grass grows!
How many fair maidens there are to be seen!
We'll wash them in milk and we'll dress them in silk,
And we'll write down their names with a gold pen and ink."

They were acquainted with housewifely arts who sang "Here we go round the mulberry bush, so early in the morning," and they who paid a weekly round of visits to inquire concerning the health of "Miss Jenny O'Jones," only to be told each time that she was engaged in some laborious occupation suited to the day, so that when they hear on Sunday that she is dead it can not be with any feeling of astonishment.

"Here come three lords a riding," announces an approaching group, who, questioned concerning their purpose, make reply:

We're riding here to get married, married, married,
We're riding here to get married,
With a nancy, tancy, tiddleum tee.

There is a nonchalance about this refrain that we feel deserves the taunting, "Who do you think would have you, have you, have you?" though of course no one chosen by the noble lords was ever known to decline the honor. A curiously old-fashioned view of marriage is taken by the very ancient, "Oats, peas, beans and barley," which admonishes the farmer and his bride:

Now you're married you must obey,
You must be true to all you say,
Live together all your life,
And now the man must kiss his wife.

Children of feminists could scarcely be expected to sing of

Little Sally Waters, sitting in the sun,
Crying and weeping for a young man,

and yet, on afterthought, it may have been an embryonic feminist who advised Sally to

Turn to the east and turn to the west,
And turn to the one that you love best.

But that was long ago, before grown folk studied children or children studied biology, before they were permitted to read the newspapers, before their eyes were glutted with moving pictures, before the birds had eaten all the crumbs.

"Mother, may I go out to play?" Who asks it now? Not the kindergarten children, who are taught how to play. What child worthy of the name had ever to be taught to play? Not the Montessori children, who are made dull by all play and no work. "I see the approaching decline of England," cried Stevenson, watching two children on the Bournemouth sands. "There is something radically wrong with a generation which does not know how to play." Somewhere, perhaps, there are children who join hands in a ring and circle to a chant that has come no man can say whence nor from

what age, but close observation conveys the impression that the present generation's idea of amusement is to dash up and down on a sort of "devil-wagon" contrived from a roller-skate and a box and shout at one another to get out of the way. Even tag, survival of a prehistoric time when our forebears thrilled under the perils of pursuit, seems to have gone its way into an oblivious void.

The children of to-day are assumed to be ignorant of how to amuse themselves intelligently and innocently, so professional "amusers" are provided by fatherly municipalities and our little ones are expected to dance and sing at a word of command, or to join in elaborately prepared games with the same merriment and spontaneity with which, when life was simpler and saner than now, boys and girls were able to amuse themselves.

B. M. KELLY.

COMMUNICATIONS

Untruths about Latin Countries

To the Editor of AMERICA:

I wish you would answer a question or two for me. If you do I will subscribe for your paper when I go to college in the Fall. Is it true that the peons of Mexico are not married by a priest, but live together in sin because they can not pay a fee for the marriage ceremony? The *Metropolitan* makes the statement. Is it true that one-half of the children of Bolivia are illegitimate? If you will answer these questions in AMERICA I will be most thankful.

Westville, Ohio.

RAYMOND H. O'GRADY.

[It is not true that the peons of Mexico live together in sin for the reason given. Many do not live in sin at all; some so live because they choose to do so. Mexico, like every other country, may have some priests who do not perform their duty, but the vast majority of the Mexican clergy would undoubtedly marry poor people without demanding a stipend. There are no accurate statistics available about the number of illegitimate children in Bolivia. The statement is probably a gross exaggeration. The *Metropolitan* and other magazines of its kind are hardly safe guides in matters pertaining to the Church. Moreover our young correspondent should remember that most of the abuses of the Church in Latin countries are due to the continual and unjust interference on the part of the State.—Editor AMERICA.]

Not Enough Cooperation between Catholic Bodies

To the Editor of AMERICA:

Your recent editorial under the caption "Power of Catholics" has proven itself apt and worthy by the amount of discussion that it has caused. The pity of it is that it can not be placed in the hands of every American Catholic. AMERICA, no doubt, is a growing publication and deservedly so. However, from my observation there must be thousands who know little or nothing of it, because it has not been called to their attention. Some circulation-boosting scheme could, it seems to me, be devised, and assuredly one should be devised. AMERICA is, by all odds, the best periodical of its kind published and is growing better. In every parish are young men and boys who are willing to earn pocket money during their spare time. If the proper appeal were made to the parish priests throughout the country, they would, if they have the right spirit, cooperate with you in securing the services of these young men. An announcement from the pulpit and an appeal to parishioners ought materially to increase the number of AMERICAS sold each week, and anything that would do this would surely be worth while.

To return to the "Power of Catholics." The trouble, it seems to me, is that there is not enough display of our strength. Compared to other religions and societies, the Catholics are, or should

be, a great power in these United States. The trouble is that the other religions and societies do not appreciate this. Masons are well aware of the value of display and do not hesitate to make use of it. The frequency and length of their press notices, the number of buttons and badges seen on the streets and in public places of every city lead one not conversant with facts to believe that every other man is a Mason. And this impression is not belittled by any member of the craft. No one knows how many different Catholic societies there are. All of them are excellent for the purpose for which they were founded, no doubt, and it is not my intention to find fault with the number. The point I would like to make, however, is that there is not enough coordination between the various bodies. The American Federation does a great work, but how many Catholics are interested in the work of the Federation? What there should be is one big Catholic society to which every layman should belong and every member of which would wear in the lapel of his coat the insignia of his society. Every parish should have its branch and every parish should once each year send delegates to a national convention. The society need have no other purpose than the bringing together of Catholic men for the protection of their faith. It should not and would not play politics, but it would have a potential political strength that might cause certain of our politicians to be a bit careful when it comes to riding rough-shod over the rights of our people.

You are wrong when you accuse the Catholics of being a spineless lot. The trouble is that we either do not know what to do when the occasion arises or that we, knowing what to do, lack the means with which to do. What does it avail me to fight in one direction while my neighbor busies himself in other directions? One big, solid, compact organization, which need not interfere with present organizations and which will harmonize all of them, is what is needed by the Church in America, and until some leader who is big enough comes to establish and perfect such an organization we will have to put up with the contempt of a world that already hates us. Individual effort is puny: so is the sectional effort of a society here, complaining of one thing, and a society there complaining of another: so is the effort of any one society and even the efforts of all the societies which do not represent at present one-half of the Catholic strength in America.

Wyandotte, Michigan.

J. C. CAHALAN, JR.

Conferring the Doctorate Degree

To the Editor of AMERICA:

I am desirous of knowing the phrase used in European Catholic institutions of learning in conferring the Doctorate on priests, so as to be able to make use of the information obtained. I also desire to know the phrase used in Catholic institutions in this country. If you would publish my inquiry, it may bring responses to me.

Cromwell, Conn.

CHARLES COLLARD ADAMS.

Anti-Catholic Sentiments in the South

To the Editor of AMERICA:

I have read with the greatest interest "An Open Letter to a Congressman," by Frank H. Spearman, in your issue of July 4. During the last year or so I have several times received copies of papers published in the South containing anti-Catholic matter of the vilest, most slanderous, and most malicious character. It certainly did me good to see some one call this congressman to account for his gratuitous attack on Catholicity and do it in such a forceful and telling manner.

There was one point, however, I am very sorry to say, that I think Mr. Spearman is mistaken about. Mr. Tribble, of Georgia, most probably in his attack on the Catholic religion does not

misrepresent the sentiment of his constituents. I was born in the South and lived there till I was grown, and did not become a Catholic for some years after I came North. Unless it has changed very much in the last few years the South is bitterly anti-Catholic except in some few sections, and there are very few indeed, where there are a considerable number of Catholics. On seeing the Catholic population of the different States I was surprised to find that there were more Catholics in little Rhode Island than in Alabama, Arkansas, Florida, Georgia, Mississippi, North Carolina, South Carolina, Tennessee and Virginia together. The only former Confederate States where there are any number of Catholics are Louisiana and Texas—Louisiana with its large French population and Texas with a considerable population of Mexicans.

The Democratic party in the South numbers in its ranks thousands whose feelings toward Catholics are less mild than those of the A. P. A., in its palmiest days.

Now that the Democratic party is in power it is the duty of Catholic Democrats in the North to see that the anti-Catholic Democrats of the South make no attacks upon their Faith like that of Mr. Tribble of Georgia, and it does not speak well for our Catholic congressmen that their religion had to be defended by some one else. They have been dumb in this instance as they have been regarding Villa's outrages upon priests and nuns in Mexico.

Port Washington, L. I.

ELIZABETH LIVINGSTON WELCH.

An Appeal for Lay Helpers

To the Editor of AMERICA:

May I make an appeal for our Catholic children? The agencies for winning them from their Faith are most active during the summer. Inducements of all kinds are offered them at non-Catholic churches and settlements, and the children are completely won over by the influences of the adult workers who come to entertain them. The Church is in great need of helpers amongst the laity to offset this work. If Catholic ladies and gentlemen would give but one or two hours a week, afternoon or evening, to the children, many of them could be saved. The boys listen readily to Catholic laymen; the girls to Catholic ladies. The Rev. N. A. Delaney, 328 W. 14th Street, would be pleased to assign work to any who make application to him.

M. L. B.

Summer Camps for Boys

To the Editor of AMERICA:

About one year ago you published an editorial commending the summer camp for the cadet corps of the cathedral parish, in Scranton, Pa. As I remember it, the writer spoke of the growing popularity on the part of our boys for this vigorous out-door life, also the advantage of having such an institution conducted under strictly Catholic auspices. In this connection I beg leave to call attention to a similar camp much nearer home, Camp Acadia, which, although it has been in existence for the past seven years, I feel is not sufficiently known to the Catholic parents of New York City. Camp Acadia is located upon a beautiful estate at Eaton's Neck, Northport, Long Island, and has a commanding view of Long Island Sound. It is thoroughly Catholic in character, and enjoys the hearty approval of the diocesan authorities. The camp staff is recruited from the student body of St. Joseph's Seminary, Dunwoodie, and some of our leading Catholic colleges. These young men supervise the discipline, and direct the boys in their various games and pastimes. All the healthful sports and amusements that appeal to the heart of a boy may be enjoyed to the full, the camp offering the best facilities for boating, swimming, fishing, baseball, tennis, etc. In choosing a place of recreation for their boys Catholic parents

should remember the importance of selecting one in which the faith of their children will be safeguarded, and every opportunity provided for the practice of their religion.

New York City.

(REV.) MICHAEL J. LARKIN.

[Other camps are Namaschaug, Lake Spofford, N. H.; Berkshire Boys' Camp, Lanesboro, Mass.; Camp Alvernia, Centerport, L. I.; St. Ann's Camp, Lake Champlain, N. Y.; The Catholic Summer School Camp, Lake Champlain, N. Y.; Spring Bank, Wis.; Lake Forest Boys' Camp, Van Buren, Maine, and Camp Portinimicut, South Orleans, Cape Cod, Mass., and Wawonaissa Camp, near Lake Spofford, N. H., both the last-named for girls.]

An Effective Way to Help the Catholic Press

To the Editor of AMERICA:

In accordance with your request published of late in AMERICA, I send herewith the names of several persons of whom a sample copy may make permanent subscribers to your excellent Review. We have noted with pleasure the strong policy of the new editor, and have no doubt that this change has aroused a new interest in AMERICA.

As regards the little note about the New England pastor who held a Catholic Press Sunday, the thought occurred to me, even before my ordination, that a very effective way of promoting the cause of the Catholic press would be this: Let our missionaries get in communication with the various publications, furnish the dates of their Missions, and request a supply of sample copies to be sent to the Missions. These would be placed on sale or exhibition together with the Mission goods, and during the Mission attention would be directed to the matter of reading, and brought home by showing these samples suited to every purse and taste.

Rome, Italy.

F. J. ROMER, C.S.S.R.

The Members of the Church

To the Editor of AMERICA:

The papers report a recent decision of a New York court which has caused a discussion between myself and a friend. The court ruled that a girl who had been baptized was not a Catholic because she had not received Communion and was unconfirmed. Is this Catholic doctrine? A READER.

Chicago.

[This is not Catholic doctrine. The girl was made a member of the Church, a Catholic, by baptism.—Editor AMERICA.]

Why Nathan is Objectionable

To the Editor of AMERICA:

The New York *Evening Journal* of July 2, reports of the Catholic Educational Association at Atlantic City as follows:

A resolution was adopted opposing the appointment of Ernesto Nathan as commissioner from Italy to the Panama Exposition, inasmuch as he consistently opposed Catholic teaching.

Now this is a good example of the careless way in which the secular press misreports the doings of Catholics. I take it that Mr. Nathan, not being a Catholic, has every right to oppose Catholic teaching if he doesn't believe in it. All Protestants do that, but we don't protest against their coming to this country. Our protest against Nathan is that he vilifies us and our religion, calls us humbugs, and heaps insults upon the Head of our Church. The expansion of the kingdom of Sardinia is in itself sufficient to engage the attention of a generation of Catholics; but the spectacle of an East London Jew, raising his voice at the Porta Pia to bray at the Roman Pontiff, adding insult to injury, is quite a different thing to being "consistently opposed to Catholic teaching." The *Journal* is becoming euphemistic in its old age!

New York City.

WILLIAM PARR.

Privileges in the Vatican Library

To the Editor of AMERICA:

During a discussion on history it was asserted that Pope Pius X has withdrawn some of the privileges of complete research in the Vatican Library and Archives, granted by Pope Leo XIII to the scholars of the world without restriction of party, race or creed. On my denial that such was the fact, we agreed to ask for your decision. Are the Vatican Library and Archives regulations regarding research just what they were at Pope Leo's death? T. W.

[Neither the Editor nor those whom he consulted ever heard that Pope Pius X withdrew any of the aforesaid privileges.—Editor AMERICA.]

Facts about Mexico

To the Editor of AMERICA:

I have just come out of Mexico, and I am sending you some few facts which are absolutely authentic:

1. On June 7th the Carranzistas burnt all the confessionals of every church on the Calzandas de la Union, one of the chief avenues of the city of Monterey, the capital of the State of Nuevo Leon. 2. They allowed five churches to reopen on June 16th, with the strictest prohibition of hearing any confessions. 3. The churches of the Holy Trinity and St. Francis have been desecrated and converted into barracks. 4. In the parishes of Cerralbo and Salinas Victoria of the Archdiocese of Linares, of which Monterey is the chief city, churches and images have been desecrated, and in Salinas Victoria the Most Holy Sacrament has been defiled and profaned. 5. The household furniture and libraries of priests' houses have been confiscated, and the priests robbed and despoiled. 6. In Monterey itself Catholic families have been submitted to the most outrageous extortion, and large sums of money demanded. Their homes have been entered and profaned, and the vilest orgies indulged therein.

The newspapers published in Monterey, Laredo, Texas and Matamoras are the mouthpiece of the Socialist and anti-Christian parties. *El Pueblo*, a daily paper, the organ of the Carranzistas or Constitutionals, vomits forth the foulest blasphemies and impiety against God and the Catholic religion. The clergy and religious have been subjected to every indignity and form of ill-treatment, some being deported as political criminals, while the Mexican priests have been thrown into prison. Kindly suppress my name for the present. R. P.

To the Editor of AMERICA:

For some time past I have been reading what you say about the *Menace*, and your words prompt me to forward to you the enclosed letter written by a reader of that paper. What you wrote in your editorial about Mexico is, unfortunately, true. I wonder how your President can support such a man as Villa. He and his soldiers are guilty of atrocious deeds. It was amusing to read the quotation "Though a Romanist, he does not smoke or drink." I have seen him smoking and drinking and doing worse things. By his orders the parish priest of my little town near Torreon was shot to death. His men looted the Jesuit College at Saltillo, and what they could not carry away was utterly destroyed. One of his soldiers put on the sacred Mass vestments, had his picture taken by the side of a wholly naked public woman, with the intention of sending the photograph to the Pope, to show what kind of men the priests of Mexico are. Villa has just expelled thirty-one more priests from the Zacatecas region. God only knows the sufferings which these poor men undergo at the hands of a man who boasts of the support of your Government. I enclose my card and sign myself. A. T. R.

[The letter, a savage document, will be published next week.—Editor AMERICA.]

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 18, 1914

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1914, and published weekly by the America Press, New York.
President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSEIN;
Treasurer, JOHN D. WHEELER.

SUBSCRIPTIONS, POSTPAID:
United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.
CABLE ADDRESS: CATHREVIEW

The Cry of the Children

A child's cry is most powerful to win pity and help. Hard hearts give way to it; generous hearts are overwhelmed by it. Children are crying to us to-day. Our streets are thronged with neglected tots whose faces are uplifted to us in pleading. They are not asking for food, nor yet for clothes. They are calling for something higher: they are petitioning for assistance to preserve their Catholic faith.

From every side men and women come to them with smiling faces and honeyed words, and presents, and promises of vacation, tempting them to barter their immortal souls for a mess of pottage. This summer the activity of proselyters has been doubled. So-called ex-nuns have joined the army of traffickers in human souls, who sing to the children and dance with them and tell them stories and picnic with them, for one only purpose, to rob them of their faith. Scurrilous leaflets are distributed to the little ones. Bible lessons are given them and they are sent away with poison in their minds and hate in their breasts.

The children are lost by the score. Were it not for a small band of devoted women who are working amidst hardships and discouragements, they would be lost by the hundreds. Something should be done; something must be done. Too long have we sat idly by nursing the stupid fiction that the tots take no hurt. Is loss of faith no hurt? We prize our own faith; we take comfort and consolation from it; why then make light of it in children who must yet fight the battle of life? It is time for our leisured lay-folk to realize that the sum and substance of Catholicism does not consist in acts that cost no sacrifice. Faith without works in the interest of others is a mockery of the Victim of Calvary Who immolated Himself on the naked cross and went down to an ignominious death, a thing of shame, battered and bruised, and accursed of the rabble,

a worm and no man, that others might enjoy the fulness of life which is faith in God. Here is our example, our norm of conduct. There is no other. If we are untrue to this we are untrue to God. And we are untrue to it, if we do not hearken to the cry of every soul in distress.

Children are crying in distress. The wolf in sheep's clothing is in the fold; the ravening lion has leaped into the flock; the call of distress has gone forth from the lambs. No one hearkens. What will the reckoning be?

"Papistical Irish"

Nathan is still talking. He has a new fixed idea. He has four now: the first is the Pope, the second is the wickedness of Catholicism, the third is the murderous fanaticism of Catholics, the fourth, would you believe it? is the "papistical Irish." He is waxing eloquent on the last named. He has shifted his tirade from the Holy Father, Catholicism and Catholics to the "papistical Irish," "the imported papist element," as he terms them. Needless to say the Irish have our sympathy. The Signor has found a crime in them which can never be thrown off. It is too late for them to be born in a shabby quarter of London of a Jewish mother, and then exported into Italy. Moreover, they are entirely too stupid to see the beauty of agnosticism or infidelity. Poor creatures! They are doomed to live and die papistical Irish, objects of the illustrious Signor Nathan's scorn. No one knows what will happen next. The Signor's vocabulary is not exhausted. No doubt he will speak soon again, and then the taunt, Irish papists, will probably give way to another, common some twenty-five years ago in our backwoods. The Signor's qualifications for his office will then be complete. On his rearrival in America he can say with a sweet smile: The Irish have no better friend in the world than I, Cromwell not excluded.

Was St. Peter in Rome?

The New York Times' reviewer of Mrs. Hugh Fraser's excellent book, "Italian Yesterdays," after remarking that there is "not a scrap of contemporaneous evidence proving that St. Peter was ever in Rome," considers the author's assertion that "St. Peter held that See for many years" as a lamentable instance of what historical errors the "spirit of credulity" can lead a writer to make. If Mrs. Fraser is credulous in this matter she has the comfort of knowing that she shares that weakness with ancient Fathers and modern scholars not a few. For the sake of the argument it may be granted that contemporary writers make no express mention of the stay of St. Peter in Rome. The Apostle, however, concludes his Second Epistle with a salutation from "the church that is in Babylon", or figuratively, Rome. But the writing of true history need not take place necessarily in the same age as the events narrated. Citations from Migne's Patrology, which are familiar to the student of ecclesias-

tical history, though the *Times'* reviewer may be quite ignorant of them, prove that ancient Christian authors had no doubt of St. Peter's stay in Rome. Caius, for instance, who wrote his work in Rome during the pontificate of Zephyrinus (202-219) describes the tomb of the Apostle at the Vatican. However, one may, of course, be buried where he did not live. Tertullian (died after 222) reminds the African Church that Peter established his pontifical seat in Rome, that he baptized in the Tiber, as John had done in the Jordan, and endured in Rome the same tortures which his Lord had suffered. St. Dionysius of Corinth, in the latter half of the second century, testifies to the same facts. Clement (about 150-212) and his disciple Origen (185-255) likewise relate these events. St. Irenaeus (died 202) twice alludes to the fact that Peter and Paul founded the Roman Church. Now, the Bishop of Lyons had known many contemporaries of the Apostle in Asia, and was a disciple of St. Polycarp. St. Polycarp had listened to the teachings of St. John the Evangelist, and had conversed with the other disciples who had seen Our Lord.

Thus testify the Fathers. Non-Catholic scholars of modern times are also of the opinion that St. Peter was in Rome. It is conclusively proved by the author of the Bampton Lectures for 1913. We also have M. Renan's remarkable concession. He writes in his "L'Antichrist":

I regard the tradition of Peter's sojourn at Rome as very probable, but I believe that his stay was of short duration, and that Peter suffered martyrdom a little while after his arrival in the Eternal City.

Dr. Döllinger attests in his "First Age of Christianity":

That St. Peter worked in Rome is a fact so abundantly proved and so deeply imbedded in the earliest Christian history, that whoever treats it as a legend ought in consistency to treat the whole of the earliest Church history as legendary.

And A. Harnack, whose authority is probably of more weight with the *Times'* reviewer and most of his readers than is Migne's entire Patrology, not only grants in his "Chronologie der altchristlichen Literatur," that from a literary and historical point of view, "the oldest literature of the Church is in the main and in most details true and reliable," but in an address delivered at the University of Berlin, January 12, 1907, he made this striking admission:

Flavius and the older Protestants denied that Peter had ever been in Rome at all. Now we know that his having been there is a fact well evidenced in history.

Even if ancient Fathers and modern scholars had said nothing of St. Peter's sojourn in Rome, the very stones of that city bear eloquent testimony to his residence there. What Christian archeology has to say on the subject Rossi and Lanciani have told us. The latter states in his valuable work, "Christian and Pagan Rome":

For the archeologist the presence and execution of SS. Peter and Paul in Rome are facts established beyond a shadow of doubt by purely monumental evidence. . . . There is no event of the imperial age and of imperial Rome which is attested by so many noble structures all of which point to the same conclusion—the presence and execution of the Apostles in the capital of the empire.

If St. Peter did not live and die in Rome, the noble basilica which is believed to enshrine his relics is a splendid lie, and the clergy and faithful who journey devoutly *ad limina Apostolorum* are foolish dupes. Is that the delicate compliment the *Times* intended to pay its Catholic readers? The critical value of that journal's book notices, we might remark in conclusion, would be considerably increased if their writers showed more breadth and scholarship than the reviewer of "Italian Yesterdays" gives evidence of possessing.

Bergson on the "Index"

Three books of M. Bergson, "Creative Evolution," "Matter and Memory" and "An Essay on the Immediate Data of Consciousness," have met a just fate. They have been pronounced dangerous to faith and morals and put on the Index. No one at all acquainted with the books will be surprised. They are dangerous both in that which they say and in that which they insinuate. Indeed, the French savant's philosophy is destructive of law and order and everything else that concerns the good of the individual soul and the common weal. It deprives God of every vestige of perfection and dignity, reducing Him to a "continuity of shooting out," "a centre" that spurts streams of consciousness here and there and everywhere. This is as blasphemous as it is absurd, and would alone be sufficient to merit condemnation. Man fares no better. His origin differs in nothing from that of plant and brute. His nature is their nature; his consciousness, their consciousness. The human soul is set down as a "little rill" from the stream of universal consciousness. It is not even a *thing*, to Bergson's mind; it is a movement, not one, yet not manifold, which may or may not be immortal. Its faculties are distorted out of all shape and form. Its intellect is debased; its will is denied its most sublime prerogative. For, although freedom is sometimes granted in word, yet it is denied in fact. God and man are pawns in a necessary game of which we know neither the law nor the end. They, like all things else, are on the "river of consciousness," tossed and buffeted, blindly working out some destiny of which knowledge seems to be withheld. The inferences from this philosophy are probably more dangerous than the philosophy itself. The unbalanced Futurists have seized upon it for their wild schemes. The Syndicalists justify their wanton plans by it. Let society fall, let destruction come, let riot reign, Bergsonism will set all to rights. All nature is one great mass, God is all and all is God, rushing, pushing, rolling, tumbling toward a destiny which must be reached somehow, sometime. In the end

all will be well. Meantime, there is no need of care or worry about the established order. The end will come, must come. That alone counts. Such tenets and such inferences have found their proper place. Sweet words, mystical phrases, dramatic and pictorial elements clothing pantheism have not blinded the vigilant eye of those entrusted with the stewardship of faith and morals. Bergson has gone on the Index. He deserves it.

"A Naked Issue"

The papers of July 12 contain a manifesto of the Mexican Constitutionalists. This is the third time that such a document has been made public, and in each and every instance sentence of extermination was pronounced against the Catholic Church. In other words the Constitutionalist party has solemnly adopted organized persecution, and as far as possible annihilation, of the Church as an essential part of its policy. Let there be no misunderstanding. This issue does not primarily concern the desecration of church buildings by individual leaders; it does not concern the murder of this or that priest by bandit soldiers; it does not concern the mockery and abuse of poor defenceless Sisters by uncouth hordes. All these are incidents in the issue, brutal means to a brutal end. The issue is: the Constitutionalists have adopted the organized persecution, suppression, annihilation of the Catholic Church as such, as part of their policy. That is the first part of the issue. It has another part, of interest to every fair-minded American citizen. This part is: the United States Government has allowed itself to stand as patron and abettor not of the Constitutionalists but of the Constitutionalist policy. Here then is the whole issue, both parts of it in one: the Mexican Constitutionalists have officially made the annihilation of the Catholic Church part of their policy and our Government has permitted itself to stand before the world as patron of that policy. The Mexican Rebels have quoted us as patrons, are using our patronage to abet their interest and further their plans. In short, our Government, as such, has been made to stand before the world as an assistant to a political party in a foreign country, whose official policy is destruction of the Catholic Church. There is the naked issue. It could not be clearer. There is no chance of misunderstanding it. It is commended to the consideration of those in power.

A Burning Shame!

Silence is often criminal. There are circumstances which fairly force men of conscience to speak a word of warning and protest. Such an occasion is now at hand. For some time past Catholics have been calumniated and ridiculed in a manner that is well nigh past belief. Their motives have been misrepresented, their faith has been reviled, their priests have been branded as scoundrels, their nuns have been made a hissing and a by-word. The

very halls of Congress have rung with denunciation of their supreme act of adoration as idolatrous. Catholics have been put on the level with the offscourings of the people. Thieves, adulterers, traitors, idolaters, such are the terms applied to them, either in the press or on the floor of Congress, in the very presence of Catholic Congressmen apparently too cowardly to utter a syllable of protest or a word of indignation. Ignorance has not yet reached its limit; impudence has not gone to its full bounds; hatred has not become sufficiently great; attempts to stir up civil and religious strife are not numerous enough. New ignorance must be displayed, new hatred must be stirred, new insults must be invented. The government which has sworn to protect all citizens in their rights, irrespective of race or creed, will be a tool for this. Its mails will be at the service of abandoned men who wish to force their evil papers into Catholic homes.

Below is found a specimen of an unspeakably vulgar print which our complacent and apparently all too willing government is distributing through the mails:

PROPOSED AMENDMENT TO THE CONSTITUTION OF THE UNITED STATES

Article XVI.

1. No person shall hold any office under the United States or any State, City or Town of its Territories and Possessions who owes allegiance to any foreign king, country or individual, regardless of his being a natural or naturalized citizen of the United States.
2. Each State, Territory and Possession shall maintain Free Public Schools and shall not employ in, or appoint, or elect as supervisors over them any person who owes allegiance to any foreign king, country or individual.
3. The American Flag shall be raised each day with prescribed ceremony over every National, State and Municipal building, also every church, and it shall be raised and lowered each day with patriotic ceremony accompanied by singing of the "Star Spangled Banner" over every school and college within the boundaries of the United States, its Territories and Possessions.
4. In order to preserve our liberties and those of future generations, all JESUITS shall be expelled from the boundaries of the United States, its Territories and Possessions. Also that all convents and nunneries be abolished and the inmates given their freedom and released from their vows.
5. In order to protect and safeguard certain of our people, every priest, bishop, cardinal or archbishop, officiating as such, and any who in future may be ordained as priests of the Roman Catholic Church and allowed to hear confessions shall either marry or submit to castration, this to include the United States, its Territories and Possessions.

Several Popes have refused to recognize the Jesuits and they have been expelled from numerous Catholic countries of Europe for their damning influence on civil life and government. If you are interested in the welfare of our country devote a few minutes each day to the past performance of the Church of Rome—history will tell the truth—See "Jesuit" in any encyclopedia—Rome never changes.

SCRATCH No—Vote YES

Imagine this and other matter of its kind carried into Catholic homes by officials whose salary is drawn from money of Catholics, too. Indignation is almost too great for words. Protestantism is welcome to its heroes; but let these heroes understand that if the final issue comes,

there are both priests and laymen who can and will protect themselves.

The Fact of the Matter Is

First Scene: Enter an ardent embodiment of enthusiasm, between eighteen and twenty years of age, the eyes aflame with a new idea. The voice thrills with an exultant note. A star has just floated within enthusiastic ken. The wings are poised for a glorious flight. The pulses of life beat rapturously, and their joyous tingling is felt even to the uttermost tips of restless, eager pinions.

Second Scene: Enter with a pronounced lowering of the temperature, A. Frost. His eyes are as mellow as an arc-light in winter, and his lips cut his words as though he was using a pair of plumber's shears for articulation. "The fact of the matter is," he avers pointedly and precisely, "there is no such star. That is a miasmic exhalation of submerged vegetation!"

Last Scene: Exit enthusiasm shivering from a discharge of cold water. The feathers are soaked and bedraggled; the wings are water-logged. Another eagle has been transformed into a hen for life, and the chiller of enthusiasm rubs his icy hands together gleefully.

If you would realize what the scientists mean by absolute zero, begin to praise some one in the presence of the matter-of-fact man. Incipient panegyrics, next to youthful enthusiasm, are his favorite prey. He will at once freeze into rigidity and become exceedingly cautious of all statements. Alleged events must be carefully scrutinized. "There were dozens," you say. "The fact of the matter is," you will be told, with ponderous gravity and crushing self-sufficiency, "there were only eleven, no more, no less." You feel your attempted praise is shrinking away, and you may felicitate yourself if, of all your wealth of congratulation, you have left what would constitute the Sunday contribution of a good Christian to his beloved pastor. History, science, logic and other things will suffer irretrievable ruin if any one should be praised without the necessary limitations imposed by "matters of fact."

Enthusiasm makes this matter-of-fact man scornful; panegyric makes him indignant; sentiment infuriates him. "Can you weigh sentiment, or smell it, or put it in a test-tube, or throw it on a screen by the help of the most powerful, enlarging microscope?" "Sentiment," he sniffs; "sentiment!" Perhaps you will mention poetry? "Fiddlesticks!" Or wild flowers? "Bugs and hay-fever!" Or sunsets? "Fogs and rheumatism!" "Now, sir, tell me, sir, what do you consider, sir, a good instance of useful sentiment for a practical man?" "A mother's heart," you reply, and that thaws off some of the chill for a time, at least.

This foe of the human heart, this natural enemy of sentiment and praise and enthusiasm, has had some in-

teresting, if not noble, prototypes in the history of the world. There was once a very enthusiastic gathering where a father's heart overflowed in gushes of happiness. "This, my son," he cried, "was dead and has come to life again." "As a matter of fact, sir," he heard with a hissing at his ear, "I do not recall that I ran through my money in the city. I do not at this moment remember any cabaret music, or roast veal for me at a banquet." There was also another banquet at which the chiller of enthusiasm was present. "She hath wrought a good work," said the ardent encourager of enthusiasm. "The fact of the matter is," said the chiller, "this ointment could be sold for three hundred pence." Are they who rob human hearts of enthusiasm and sentiment bearers, too, of a purse? Are they misers of the coin of praise, murmuring when it goes to others?

LITERATURE

An Elizabethan Martyr

When the late Augustus Jessopp, D.D., first published, thirty-six years ago, his "One Generation of a Norfolk House," only 160 copies of the book were printed. The author expected that interest in the work would be only local, and doubtless thought that the adventures he relates of sixteenth-century Jesuits would be of no great concern to his fellow Anglicans. There was such a remarkable demand for the book, however, that it was reissued the following year, and Putnam has now brought out a third edition of the valuable work enriched with the additional notes that Dr. Jessopp had collected since the volume's first appearance. This scholarly and readable biography of Father Henry Walpole, S.J.—for that practically the book is—coming from the pen of a fair-minded Anglican clergyman, has dealt a severe blow to the English Jesuit of the Protestant Tradition. For the work has doubtless given many a non-Catholic reader an altogether new conception of the Society's labors in Elizabethan England and has thrown doubts on the authenticity of the portraits novelists like Charles Kingsley draw of the early Jesuits. In quarters where a Catholic's life of Father Walpole would be regarded with distrust, Dr. Jessopp's biography of the martyr was doubtless welcomed as a valuable "contribution to Elizabethan history" and read with interest.

Henry Walpole, his parents' eldest child, was born in 1558 at Docking Hall, Norfolk, received his early education at Norwich grammar school and entered Cambridge University. Refusing to take the oath of allegiance, he left without graduating and began the study of law at Gray's Inn, a favorite haunt, says Dr. Jessopp, of those who were "Catholicly" inclined. Young Henry, though he had grown up among the perplexing religious changes of the time, was certainly an uncompromising "papist" during his stay in London, and the day he was privileged to witness the martyrdom of Blessed Edmund Campion, Walpole's apostolic vocation was born. Let his biographer tell what happened:

When the executioner had finished his bloody work and flung Campion's quarters into the cauldron that was simmering hard by, the blood spurted out upon Henry Walpole, and bespattered his garment. The beating heart of the young enthusiast throbbed with a new emotion; every impulse of indignation and horror stirred within him; and it seemed that there had come to him a call from Heaven to take up the work which had been so cruelly cut short, and to follow that path which Campion had trodden. From that moment his course was determined on, and from that day he resolved to devote himself to the cause for which Edmund Campion had died.

The lawyer hurried home, seized his pen and a few days later

a poem, "by no means lacking in sweetness and delicacy of feeling," was in circulation. It was entitled "An Epitaph of the Life and Death of the most famous Clerk and Virtuous Priest, Edmund Campion, a Reverend Father of the meek society of the blessed name of Jesus," and Henry Walpole, for excellent reasons, was suspected of being the author. A warrant was soon out against him so he discreetly left London and journeyed to Rheims where he began a course of theology. He subsequently passed to Rome to continue his studies, entered the Society in 1584 and was made a priest four years later. In 1588 we find Father Walpole in Flanders working among the soldiers, but he soon fell into the hands of some English troops garrisoned in Flushing and was thrown into prison where he languished for more than a year. Ransomed by his family, he passed the next few years in France and Spain, laboring in the ministry and praying constantly that he might be chosen for the English mission.

The success won in that field by Father Gerard, a fellow Jesuit, filled Henry Walpole with a holy envy. "Gerard doeth much good," he writes. "Why not I?" His friend was converting entire families in Norfolk and sending young men of promise across the channel to the novitiate. Dr. Jessopp remarks:

It is a significant fact, explain it as we may, that in the latter half of the sixteenth century the "call of God" for young Englishmen of culture and birth who were Catholics, meant almost invariably a call to enter the Society of Jesus.

Among these young men, it is interesting to note, were four brothers and a cousin of Henry Walpole, all of whom became Jesuits. The Catholic families to whose spiritual needs Father Gerard was ministering were continually being fined, of course, for refusing to conform to the Queen's religion. Many squires evaded the penalty, however, by a very simple device. They secretly destroyed the village churches. If there was no church in the neighborhood for the parson to preach in, obviously the Catholic gentry could not be fined for not attending the sermon.

At last, in 1593, Father Walpole's long and fervent prayers were answered. His superiors chose him for the English Mission. He landed in Yorkshire accordingly, with two companions, but Elizabeth's priest-hunters were so vigilant that he was not in the country two days before he was arrested and committed to the castle at York. There the leading Protestant clergy of the city held disputations with him regarding his Romish errors, but "the Jesuit," as Dr. Jessopp acknowledges, "seems to have been the better disputant." This victory naturally did not improve his chances. Indeed, from the first there was no hope for him. There never was in those days for a popish recusant. Writes the author:

During the three years ending with this year, 1594, I find no fewer than sixty-one pardons recorded for murder, burglary, highway robbery and other felonies; but pardons to priests or their harborers there was none: to such criminals no mercy might be shown.

The beautiful letter Father Walpole wrote from prison to his superiors, Dr. Jessopp quotes in full, and it is well worth reading. The Jesuit could easily have escaped from York Castle, but that would have compromised his friends, so he refused, and "prepared to meet his doom with the same determination," says his biographer, "that an Indian devotee prepares to throw himself before the car of Juggernaut." The comparison is not a felicitous one. It is apparently a little sop for the Doctor's Protestant readers. Disparaging comments of the kind are now and then met with in the book. Priests like Father Walpole the author sometimes calls "fanatics." Perhaps the word adequately expresses the Anglican conception of a martyr.

The prisoner was now consigned to the tender mercies of the unspeakable Topcliffe, whose true character Dr. Jessopp ruthlessly exposes. From York Father Walpole was conducted to London, where a cell in the Tower, not far from that of Robert Southwell, his fellow Jesuit, was ready for him. During the

last nine months of his life Father Walpole was completely in the hands of Topcliffe. He was cruelly racked time and again to make him betray his friends. After the repeated use of that dreadful torture a so-called "confession" was wrenched from the martyr. The author finds it a "painful document," but there is little information in it that the inquisitors, as Father Walpole was perfectly aware, did not know already, nor are any names mentioned in the paper except those of men whom Elizabeth could never reach. Dr. Jessopp then quotes another document in which the prisoner evidently "professes to have been brought to see the error of his ways and states his readiness to recant and reform." But from the citations given, most readers probably will draw no such conclusion. Even the concessions Father Walpole made under torture, when he must have been quite beside himself with pain, were always accompanied with the express proviso that whatever he should say or do should be "without prejudice of the Catholic faith, which I ever profess." So often was the Jesuit racked that he lost the use of his hands. He had started to carve his name on a stone in his cell, where it remains to this day. "It is piteous to contrast the bold, firm cutting of the first, with the ragged and unshapely look of the last letters," observes his biographer. Topcliffe's rack explains the difference.

"Torquemado's cruelty," "the thumbscrew and the stake," "the horrors of the Inquisition"; how rich is English literature in such references! But seldom do we read of Topcliffe's brutality, of the rack and the cauldron, or the horrors of the Tower. The explanation is simple. One torture chamber was set up by a Catholic government, the other by a Protestant. Objectively there seems little room for choice between the Spanish and the English fashion of securing religious conformity. But the Protestant Tradition has decreed that the memory of the one should be kept alive, but that the other should never be mentioned.

When the day came for Father Walpole's final trial, the result of which was, of course, a foregone conclusion, his legal training at Gray's Inn proved of great service. He was accused of abjuring the realm without a license, receiving Holy Orders beyond the seas and returning a Jesuit Father. The prisoner answered:

"I will show that none of these three things can be treason: not the being a priest . . . were it not for priests we should all be heathens; consequently to be a priest can be no treason." Judge Beaumont here spoke: "Indeed," said he, "the merely being a priest, or Jesuit, is no treason; but what makes you a traitor is your returning into the kingdom against the laws." "If to be a priest," said Father Walpole, "is no treason the executing the office or doing the functions of a priest can be no treason." . . . "You have been," said Beaumont, "with the King of Spain, and you have treated and conversed with Parsons and Holt and other rebels and traitors to the kingdom." . . . Father Walpole replied: "To speak or treat with any person whatsoever, out of the kingdom, can make me no traitor, so long as no proof can be brought that the subject upon which we treated was treason." . . . "Our laws appoint," said Beaumont, "that a priest who returns from beyond the seas and does not present himself before a justice in three days to make the usual submission to the Queen in matters of religion shall be deemed a traitor." "Then I am out of the case," said Father Walpole, "who was apprehended before I had been one whole day on English ground."

Thereat, the judge, we read, was "put to the non plus." The jury was ordered, nevertheless, to find the prisoner guilty, and of course they promptly did as they were told. Father Walpole was executed on the 17th of April, 1595, after another unseemly "disputation" which the Protestant ministers of London forced upon him. Dr. Jessopp ends his story of our Jesuit's career by quoting in full the letter still preserved in the archives of Stonyhurst College, describing in the quaint language of the time the martyr's "good confession":

Mr. Alexander was first put to deathe, whoe beinge taken

up went first to F. Warp. [Walpole] to aske his benediction. They had beene leid contrairie ways uppon the hurdle, and F. Warp., head next unto the horses. . . . When he was dead they shewed him to F. Warp., still using persuasions. When he was up the ladder they still cried uppon him to yeeld in the least point, but to sey he would confer, and he should be saved. He answered, you knowe I have conferred. They kept him longe with such questions, and satisfied all in fewe words, and prayed muche. At lengthe some asked him what he thought of the Queen's supremacie, he answered she doth challenge it, but I maye not grant it. His last prair was Pr. ns., and he was begiñinge Ave Maria when they turned him over the ladder. They let him hange untill he was dead.

We may now call the martyr the Venerable Henry Walpole, for his process has been begun. May he soon be numbered among the Church's saints!

WALTER DWIGHT, S.J.

REVIEWS

The Price of Love. By ARNOLD BENNETT. New York: Harper & Brothers. \$1.35.

Arnold Bennett's latest book shows a considerable improvement over the hard, brilliant style of his earlier novels and by the same token is bound to prove more popular. In fact, this concession to the popular taste is what first strikes the notice. Less diffuse, more rapid, more indulgent to erring human nature, the novel contains much less of that minute, merciless analysis of selfish motive that made "Clayhanger," for instance, so depressing a story. We have, too, a heroine such as the publishers love to assure us is a "popular" one; a woman that is saved from being merely sentimental only by the author's sheer inability to see the ideal without the less amiable real. The situation, too, is nearer the demands of the day. A young fellow, the nephew of Mrs. Maldon, employer of Rachel, the heroine, yields to an ingrained weakness and steals a large sum of money belonging to his aunt. Now, this young man is in love with Rachel and is loved in return by her. The evening Mrs. Maldon discovers her loss, she falls suddenly ill and Rachel comes in haste upon the precious nephew counting the stolen money. He hurriedly throws it upon the wood of a prepared unlighted fireplace, and goes for the doctor. Upon returning he finds the fireplace blazing and the money destroyed. The rest of the book unravels this plot and tells the price of Rachel's love, a price, be it said, which she pays steadily and bravely. The reader will find here all of Arnold Bennett's well-known, vivid attention to realistic, material detail, less of his incessant and irritating imputation of selfish motives, and, thank heavens, a matrimonial tangle without a third person connected with it. When the author comes to dislike his own characters less and to feel their emotions more, he will give us a really first-class novel.

J. W. P.

Theory and Practice of the Catechism. By Dr. M. GATERER, S.J. and Dr. F. KRUS, S.J. Translated from the Second German Edition by Rev. J. B. CULEMANS. New York: F. Pustet & Co. \$1.75.

The German original of this work, entitled "Katechetik," has already been favorably reviewed in AMERICA. Its authors are both professors at the University of Innsbruck. Their treatment of their subject is thorough, systematic and fundamental. The first section of the book consists of a historical outline of catechetical work and catechisms, bringing us back to the "First Catechist," Christ Himself. The way is thus prepared for a vindication of catechetical methods in preference to others that have been proposed as a substitute. The teaching of Bible History is insisted upon and the copious use of Scripture incidents in place of the often inane and imaginary illustrations which are supposed to interest children in catechism classes.

Particularly valuable is the practical part of the work which

deals with catechetical instruction itself and with catechetical education, by which latter expression the author understands the training of the heart as distinct from the mere knowledge conveyed. One of the main objects of the teacher must be to cultivate supernatural virtues in the soul of the child and lay the foundation for a practical and devout Christian life. Thus the need of constantly impressing upon his pupils the necessity of divine grace is strongly urged and the catechist is advised to cultivate the habit of invoking the Holy Ghost before reciting the acts of faith, hope, love, etc. Not the least important feature of the work is its power of stimulating the teacher, firing him with zeal and setting before him high ideals of his sublime and responsible duty. The translator has faithfully accomplished his task and deserves our gratitude, yet the reader may be somewhat distracted by the constant repetition of the rather awkward, though expressive word, "catechization."

J. H.

Causes and Cures of Crime. By THOMAS SPEED MOSBY. St. Louis: C. V. Mosby Company.

The third sentence of the preface indicates the value of this book. "According to Professor Kellicott, of Goucher College." Had the author said, according to Aristotle, or Plato, or St. Thomas Aquinas, or even Bacon, one would assume him to be acquainted with the elements necessary to give authority any force in argumentation. To throw at us in the opening of his work Professor Kellicott, of Goucher College, a man and an institution unknown to most of us, seems to show that Mr. Mosby has too little logic to discriminate between a valued authority and a worthless one. All through his book he appears as the slave of other men's ideas and views. Lombroso and such like are quoted just as if their words must settle any question, and as if they and their principles and conclusions had never been discredited. The book has pictures of typical murderers, burglars, forgers, thieves, confidence men and so on. Who told Mr. Mosby that the persons represented are typical? He seems to have taken the information from the Kansas City Police Department. Mr. Mosby's book is philosophical; "typical" is a philosophical term. Is he sure that the Kansas City police understand the term's exact meaning? Has he himself grasped it? The types of classes of criminals classified according to their crimes would be very hard to discover by any one who has not some preconceived theory to justify. The book is a sad one, for its author, unlike too many reformers, believes in God and the absolute need of religion for real moral reform. It grieves one to see so well-meaning a man carried away by theories that ignore both. The saddest chapter, perhaps, is that evidently intended to be the most important, on the Theory of Punishment. An elementary course in Christian ethics would have saved the author from making such a deplorable exhibition of himself.

H. W.

The "Goldfish." Being the Confessions of a Successful Man. New York: The Century Co. \$1.40.

The anonymous author of this book describes himself as a wealthy New York lawyer who has "arrived" socially. At the age of fifty he pauses a while to tell the public all about himself, his friends, children, morals, mind and future. Men of his class are compared to "goldfish swimming round and round in a big bowl. They can look through, sort of dimly, but they can't get out." Though the author has an annual income of \$75,000, it hardly suffices to meet the expenses he and his wife, two grown daughters and a lawyer son must pay in order to maintain their position in the social world. Mr. Goldfish tells us just where all the money goes, from the forty dollars a day that are spent for food supplies to the

\$7,000 a year that the family's travels and amusements cost. The author's remarks and reflections on the young people of his "set" are no less saddening than significant.

It seems to me that, while there is at present a greater popular knowledge of the high cost of sinning, there is at the same time a greater tolerance for sin itself. Certainly this is true among the people who make up the circle of my friends.

The author attributes much of the questionable taste and conduct of to-day's young "society" people to criminal neglect on the part of mothers. Girls are left to shift for themselves, consequently they run wild. Some of their escapades he describes are very scandalous. "Everything is estimated by us in money," owns Mr. Goldfish in his chapter on "My Morals," because at the present time "money will buy anything." Selfishness and cynicism are shown to be striking characteristics of the author. But when he visits the suburban home of his private secretary, who gets only \$5,000 a year, but seems happier with it than his employer with \$75,000, Mr. Goldfish grows thoughtful, and after a talk with his wife, decides to try to pay his way in the world by what he is and does rather than by what he has: in other words, to cease being a "Goldfish." W. D.

Entwürfe zu Herz-Jesu-Predigten. V-VII Zyklus. Von HUGO HURTER, S.J. Innsbruck: J. Rauch. \$0.60.

The present volume is one of a series of sermon sketches which the venerable octogenarian author has dedicated to "his grateful disciples and attentive hearers." Attentive hearers he numbered by the thousands during his fifty years of professorship at the University of Innsbruck, and all his hearers, now scattered over the entire globe, remain his grateful disciples. In spoken word and learned writings he unfolded to them through many years the mysteries of theology, and now offers in turn the fruit of his labors in the pulpit, consisting of a series of sketches for sermons on the Sacred Heart, the Blessed Virgin and the Seven Words from the Cross. The volume here under consideration contains three cycles, of nine sketches each, on the Sacred Heart. The first, "What the Sacred Heart is to us," deals with texts from the litany of the Sacred Heart; the second, "What we owe to the Sacred Heart," refers to the use of our senses and is a good paraphrase of the well-known "Suscipe Domine"; the third, "Sentiments of the Sacred Heart," develops the Eight Beatitudes. Though more illustrations and examples might be welcome to the preacher, there is throughout a wealth of matter and a solidity and precision of doctrine such as the author's reputation would lead us to expect.

A. A. M.

Religion and Life. By ELWOOD WORCESTER. New York: Harper & Brothers. \$1.25.

In these studies on religion in its relation to life the reader will not find a complete and scientific treatise on the nature, necessity and obligations of religion, but he will meet many true and ennobling thoughts. The author is a Protestant preacher of a very "broad" school, as is frequently in evidence throughout the volume, but we thoroughly share in his ardent desire that men and women may be more pure, more unselfish and more altruistic. However the writer insists too little on Christianity as a system of belief. And even when he does deal with dogma, he impresses us as being superficial and arbitrary, and we are far from approving all that he says. While it is true that he manifests a deep reverence for the person of Our Lord, still Christ is depicted as being ignorant of the nature of His mission, and as erring in his eschatology. Clearly this is tantamount to a denial of the divinity of

Jesus. On other points of doctrine the author is likewise mistaken. Thus he errs in stating that the testimony on which the fact of Christ's resurrection rests "swarms with inconsistencies and mutually cancelling particulars," that the body of our Lord did not rise, that any man can forgive sin, that it is an abuse "to teach that the power of forgiving sins is confined to one order of men called priests" and that Christ never appealed to his miracles as to the credentials of His mission. Evidently we can not recommend this book to Catholic readers. D. J. C.

Nurses for Our Neighbors. By ALFRED WORCESTER, A.M., M.D. Boston: Houghton, Mifflin Co. \$1.25.

After finishing this book, the reader is inclined to wonder what induced the author to publish it. There is nothing enigmatical about it except its title, but its interest will not extend outside a very limited circle. It relates ordinary and well-known facts in a simple style which makes no attempt at literary finish. The account of the old-time country physician and his crude but kindly methods is interesting and sympathetic; but the contrast of the unscrupulous, uncharitable ways of his modern brother practitioner is surely overdrawn and too broad in its generalization. If not, it were indeed unwise to trust oneself in the hands of even the best of the medical profession.

In nursing, too, the prospect is not presented as alluring. If one is unable to secure a nurse trained according to old-fashioned methods, or at least one who is a product of the German hospitals, he had better suffer the pangs of illness alone and unattended. Modern education and training have revolutionized hospital nursing, but nurses, alas, have become institutionalized. The ability of the stiffly-starched, white-uniformed American nurse is gauged in her own opinion by the rustle of her costume. According to the writer of this book, the true way of training nurses is to be found only in the school at Waltham. Without intending to disparage in the least the high standing of this famous Massachusetts institution, it may be said that there are many training-schools in America which are equally proficient. The chapter on "Amateur Nursing" is the most encouraging, and gives practical suggestions for exercising philanthropy in the spirit of the Good Samaritan. J. F. D.

BOOKS AND AUTHORS

"Maria," by Bettina Von Hutten (D. Appleton & Co., \$1.35), would have been better named Ethel or even Bettina. A beautiful English commoner, she loves and is loved by, with terrific intensity, a prince of the blood, who, however, attains the throne of Sarmania and marries an unbeautiful German royalty; whereafter Maria would have resumed relations with him, but for the interference of a fine-headed musical dwarf, who gives her a new voice-quality and also himself. The author knows British society, and tells well a tale not worth the telling.

"The Children of the Dead End," a much advertised "best seller," is one of those made-to-order, ugly books that get much artificial puffing because they are furnished with the particular brand of ugliness that the ugly section they cater to is hungry for. It contains the alleged confessions of Patrick Magill, who left Donegal at twelve, ceased to pray at thirteen, philosophized into unbelief in a personal God at fourteen, worked as a navvy in Scotland, tramped, fought, blackguarded, read Marx, became a journalist and Socialist at twenty, and then libeled his own family, priests and people, for the class he professes to hate, but who are

eager to pay money for such libels. Much of it is absolutely, all of it relatively untrue, and brutally vulgar.

Leonard Merrick describes in his latest novel what is widely believed to happen "When Love Flies out o' the Window." (Kennerley, \$1.20.) Meenie Weston, an impecunious singer, has married Ralph Lingham, a penniless author who had rescued her from a Paris cabaret in which she had unwittingly engaged to sing. When the bills they could hardly pay came in, the couple neglected to keep the window closed, so a separation, of course, followed. But when Ralph won success as a playwright and Meenie as an actress, love very considerably returned, whether through the door or the case-ment, however, is not clear. If Meenie, on finding herself friendless in Paris, had gone to the British consul she would have escaped the perils of the cabaret. But then Mr. Merrick would have missed the chance of giving his over-vivid description of them.

Vernon Lee, the graceful English essayist, has now tried her hand at a novel called "Louis Norbert." (Lane, \$1.25.) By a clever literary device the author weaves into the correspondence of Lady Venetia and an archeologist the romance of a reputed son of Louis XIV and Maria Mancini, Mazarin's niece, whom the young king had secretly married. The sly villain of the story is Abbé Manfredini, a far from edifying churchman, and the heroine is the "crowned poetess" Artemesia. On her lover's sudden taking off she retires at once to a convent, the refuge, time out of mind, of the broken-hearted Catholic maidens of English fiction. The Lady Venetia is a charming letter-writer and the book is full of the author's fine descriptive passages. It is a pity she can not free herself from the Protestant Tradition.

The summer number of *Poet Lore*, a bi-monthly "magazine of letters," which was started in Boston fifteen years ago, and whose editors are now Charlotte Porter, Paul H. Grumann, Helen A. Clarke and Edward J. O'Brien, is well maintaining the periodical's high literary character. The current number has a good translation of "The Light," a four-act play by Georges Duhamel, the young French dramatist, and of "He Is Coming," a one-act play by Alvide Prydz, a woman of Norway. "The Maid's Prologue," Arthur Ketchum's fine tribute to Joan of Arc, Edward J. O'Brien's sympathetic study of Arthur Upson's poetry and John Casey's musical lyrics "From the Book of Visions," are notable contributions to the July *Poet Lore* that should be of particular interest to Catholic readers.

Benziger offers us a new Catholic novel in "Perilous Seas" (\$1.25), by E. Gallienne Robin, the scene of which is laid in Guernsey during the French Revolution. The chief merit of the volume is the skill with which we are presented with all the facts of the Revolution without the characters actually taking part in them. The style is pleasant, not over-skilful, and it must be said "Perilous Seas" is a more exciting title than is actually fulfilled in performance.

The *Spectator* in a notice of Martin Haile's recent biography of Cardinal Allen refused to admit that that eminent churchman was "a great Englishman," whereat "Douai" wrote the editor a luminous letter, saying:

The fear of peril to nationality is undoubtedly a great scandal to Englishmen in viewing the claims of the Catholic Church, and no doubt it is difficult to agree that subjection *plus* faith is superior to conquest *plus* schism. But a very different view of Queen Elizabeth's religious activities from that common among us can be taken, and one possible of support from many sources. She claimed to penalize Catholics as traitors to the Crown; but, in the first place, they claimed to be doing no more than practising the faith of

their fathers, to which faith the supremacy in religion of Christ's Vicar as Head of the Church was undoubtedly integral. Who can blame an Englishman if at that time, when altars, holy with the faith of a thousand years, went down in sacrilege and terror, he chose of those dreadful alternatives one that some regard as disloyal, if he preferred to see the Dowry of Mary remain at any price an organic part of the Body of Christendom? As to nationality and the present situation, is it not, at all events, likely that what was said to individuals, "If a man will save his life, he shall lose it," is said also to nations, and that a people can no better honor God than by giving up its own individuality into the Body of a Universal Church, and receiving it back again, made more glorious, to be used in His service? Many at least, and not such as do not love and live for England, believe so. It is a thesis not incapable of being sustained that the Catholic faith is itself, being truly organic, the best of all safeguards for true nationalism. Were not the abbeys of Saint Benedict the nuclei round which European nationality gathered? English life to-day presents in increasing and alarming extent the decay of two things vital to nationality—organic continuity and permanence. Is it mere fancy to connect this with those individualistic notions, now seen in their full power, against which William Allen fought all his life? Certainly commercialism, as we now know it, the most powerful and vile of all solvents to national differences and traditional continuity—to that diversity in unity which is the true mark of life—could never have reached its present awful state among us, with all its consequences of violated countrysides and desperate poor, if Catholic principles were grasped and Catholic devotion understood. A branch cut off from the tree in time—it may take three hundred years—is bound to rot. Clerical power, like all power, may be abused; but it is yet eternally true that *Abusus non tollit usum*.

To this letter the *Spectator's* crushing rejoinder was: Behold South America! "Look at the condition of these faithful children of the Holy See, and compare it with that of Protestant England, Protestant Ulster, Protestant New Zealand, or Protestant America." In other words, the truth and vitality of a people's religion are measured by the number of factory chimneys in the country—the threadbare argument of Protestantism.

BOOKS RECEIVED

D. Appleton & Co., New York:

Maria. By the Baroness von Hutten. \$1.35.

The Century Co., New York:

The "Goldfish." Anon. \$1.30.

E. P. Dutton & Co., New York:

Everyman's Library. The Life of Benjamin Disraeli. By J. A. Froude.

Gustavo Gili, Barcelona:

Colección de tarjetas para facilitar el estudio de la Química. Por el Dr. J. Estalella. 2a edición. Ptas. 6; Tratado completo de Religión. Por D. Cayetano Soler. Pbro. 2a edición. Ptas 2; La Congregación de Hijas de Maria. Por el P. Juan Bautista Juan de la Compañía de Jesús. Ptas 3.50; Le educación de las jóvenes. Por Fenclón, traducida del francés por Da Luisa Repollés de Yus. 1 Pta; El Evangelio de la Eucaristia. Por Mons Pichenot. Traducción por el P. Dionisio Fierro Gasca. Ptas 2.50; Tratado popular de Física. Por los Dres. Kleiber y Karsten. Ptas 6; La Industria Lechera. Por el ingeniero L. Morelli. Traducción por el Dr. Pedro J. Girona. Ptas 6; El Evangelio y las Madres. Por el Pbro. Enrique Bolo. Traducción del P. Dionisio Fierro Gasca. Ptas 2.50.

Ginn & Co., Boston:

History as Past Ethics. By Philip Van Ness. \$1.50.

M. Gladbach.

Im Ringen der Zeit. Von Dr. Hermann Platz. M. 1.20; Lorenz Kellner. Von Ernst Sartorius. Pf. 60; Adam Franz Lennig. Von Dr. Anton Diehl. Pf. 60; Italien: Verfassung, Verwaltung, Volkswirtschaft. Von Dr. Franz Schmidt. Pf. 45; Luxus und Verantwortlichkeit. Von Dr. Phil. Maria Maresch-Jezewicz. Pf. 40.

B. Herder, St. Louis:

Footprints of the Ancient Scottish Church. By Dom. Michael Barrett, O.S.B. \$1.80; The Catholic Library. Vol. 11. St. Bernardino. By Maisie Ward. \$0.30; An Elizabethan Cardinal: William Allen. By Martin Haile. \$6.00.

Houghton, Mifflin Co., Boston:

When Thoughts Will Soar. By Baroness von Suttner. \$1.50.

Mitchell Kennerley, New York:

When Love Flies Out o' the Window. By Leonard Merrick. \$1.20.

P. Lethielleux, Paris:

Realia Biblica geographica, naturalia, archæologica, quibus compendium introductionis completur et illustratur. Auctore Martino Hagen, S.J. Fr. 10.

G. P. Putnam's Sons, New York:

Nantucket. A History. By R. A. Douglas-Lithgow. \$2.50.

EDUCATION

James Bryce on Education

A happy chance led the writer to peruse the other day a fine address delivered at a Conference of educational associations, held in London in mid-January last. The speaker was the Hon. James Bryce, recently Ambassador of England and since elevated to the British Peerage, whose personality and name are quite as affectionately cherished among ourselves as they are in his own country.

Mr. Bryce is not minded to accept the notion of education now seemingly adopted by a great many here in America; he does not look upon education as a means of acquiring secular knowledge merely and as a process of development of the faculties of the child to prepare him for his life in this world, his natural and temporal life.

May I, he said, beg those among us who are interesting themselves in the provision of moral instruction in the schools to continue to lay great stress upon this aim? From the society which is striving to promote moral and religious teaching in the schools of the United States, a society counting among its members some of the ablest men and women in that country, I have learnt how great they feel the need to be for strengthening their school work in that direction. And may I express an earnest hope that whatever you do in this country to settle controversies, which have so long distracted it, you will not leave religious instruction out of the schools? Into political issues I must not enter, but experience has shown that in such a population as ours we can not rely either upon parents or upon Sunday schools to secure that children shall grow up with a moral training based on religious principles.

The venerable diplomat's words ring true: education means something more than a mere training to live in this world; it connotes, as well, something that affects the soul and the spiritual and supernatural part of man. Secular education is necessary for all, it is true, but it is an imperfect thing unless the religious element be added, and Mr. Bryce's testimony of the experience of secularism in the United States is a word of serious warning and exhortation from a man of ripe experience and high authority in matters educational.

The speaker, unfortunately, did not go into the further question of the duty clearly incumbent upon the State in his view of the pressing importance of religious training in the schools. There can be no liberty of teaching where no effective freedom of choice between schools is allowed, and, no doubt, he will agree that if justice is to be done the State must subsidize all forms of religious teaching or none at all. This is precisely the contention of every one among us, Catholic and non-Catholic alike, who favors religious instruction in the schools, and who recognizes that secularism is in itself a most pernicious form of that "sectarianism" which the proponents of the lay or non-religious school would banish from the land.

Quite apart from the religious aspect of the question Mr. Bryce pleaded for the appreciation of education on a higher basis than that of mere utilitarianism. "Instead of thinking of education as solely directed to enable people to make their way in the world, may we not think of it as also teaching them how to enjoy the world? The desire for pleasure is natural, universal, useful, when flowing into the right channels. Life is not all work, and work is done best when sweetened by pleasure. May it not be the test of a good education that it fits men to enjoy the best pleasures, and among them to love knowledge, art, and nature, giving them springs of joy that well up from within, springs that do not fail with the decline in bodily activity, and that pressure of cares and occupations, which advancing years bring, but supply refreshment and consolation through all the chances and changes of this mortal life? Per-

haps our schools are trying to accomplish too much at once, and we might go further if we went slower and not always along dusty roads."

Not unworthy of attention by those educationists who are unceasing in their efforts to extend the scope of elementary and secondary education, in a hundred impossible directions, is the suggestion of the late Washington Ambassador concerning the present and future of education. What is now supremely needed, he averred, is intensive cultivation—higher quality rather than quantity. "We are spending nearly £30,000,000 sterling of public money on education; and there is talk of spending more," he proclaimed. "Is more money needed, except for one purpose, *viz.*, better salaries for teachers? Our usual British impulse, when anything is to be done, is to assume that money will do it, and to demand money accordingly. But thinking is more important than money. Before money is granted, let us at any rate take thought of where, and for what, money is needed; let us take stock of the whole present situation, and make sure that the present expenditure is being wisely and economically applied and is yielding a due educational return." One may not forego a word of regret that similar words of prudent caution are not to be found in the reports of the various investigating bodies that have been busy with our American schools in the past few years.

Particularly apt is Mr. Bryce's insistence that secondary and high school training is not to be forced upon all, but rather wisely to be placed open to those who can benefit by it. "A nation," he contended, "moves forward less by the average citizens than by its strongest and finest minds. To make the most of these minds—10 per cent. or less of the whole—and to send on to the University the very strongest and finest of these, duly prepared by the secondary school—that is the best investment a nation can make."

It is the misfortune of us all to-day that most discussions of the educational question have been and are being conducted by specialists, who, to quote once more the wise words of Mr. Bryce, "think their own kind of knowledge the most valuable from the point of view of the direct use to which that knowledge can be put." Yet after all, what most young people now have to start a career for useful manhood or womanhood is character—and the real test of true education is: What subjects, how much and what sort of teaching of these subjects, are best calculated to train men to think, to enable the mind to see facts as they are, to analyze them, to draw just conclusions from them, to rise above prejudices, to play freely round the phenomena of life.

M. J. O'C.

SOCIOLOGY

Principles in Social Reform

The experimental method in philosophy deserves great respect if it be used in the right way, that is to say, if experiment be subordinated to sound principles. One in a laboratory who does not know or does not care whether the whole be greater than the part and ignores the constant relations between cause and effect, who despises the distinction between endotherms and exotherms and looks on chemical affinities as absurd, is, to say the least, out of place morally, and will be so physically, not to say explosively, before long. A carpenter must experiment sometimes. He is not quite sure whether he can do what he wants in this way or that, but he can try. This is legitimate. A carpenter who does not even know his tools, who will use a chisel as a screwdriver, a fine-toothed saw for a coarse-toothed one, who is always saying: "Let us see how this will do or how that works," may as well go straight to the poorhouse.

What would not be tolerated for an instant in chemistry or carpentering, is actually praised in the much more important

sociology. This has become a fad, and men and women without principles and experience are experimenting daily in social reform, to the very grave detriment of society. They call themselves social reformers with as little right as one who had put a little screwdriver, a pair of tweezers and a magnifying glass into his pockets, would have to call himself a repairer of watches. Some of them are greatly interested in young girls and why these go wrong. They tell you that low wages, or bad fashions, or automobiles, or designing men, or harsh parents, or a dozen other things are to blame, quite unaware that beneath all their theorizing is the false principle vitiating everything, that girls are naturally virtuous, and will never of themselves depart from the path of virtue. The truth is that girls are human beings. They fell in Adam and have in themselves the root of sin like everybody else. We will grant that they are generally virtuous, often to a high degree, but "generally" is not the same as "naturally." Their virtue is the happy result of centuries of Christianity which have produced the Christian home, the Christian school, the Christian moral standard, and have supported generation after generation with the supernatural helps of the Christian religion. All this has made Christian modesty so much a matter of course, that our blundering social reformers take it to be a natural quality of the young woman. The fundamental reason why she goes astray is to be found in her own natural corruption now that she is being emancipated from the Christian home, the Christian school, the Christian moral standard, and is beginning to be as independent of the supernatural helps of the Christian religion as any pagan. When social reformers have recognized this, and have set to work seriously to restore the old Christian order, or to preserve it where it still exists in some degree, they may then begin to look into the question of wages or of fashions, or of automobiles, or of designing men, or of anything else that affects the question accidentally. Just at present they are acting as ineffectively as the people of past time, who tried to dissipate infection by burning pastilles.

Still more dangerous are the temperance reformers, who work on the false principle that drunkenness is a physical, rather than a moral, evil. This fundamental error of the Prohibitionist is so grave that Catholics should be on their guard against it constantly. Let us see what the Vicar of Christ, the world's supreme teacher as regards morals no less than faith, has to say on this subject. An Anti-alcoholic League had a congress the other day. The Pope's blessing was asked and he gave it most cordially. He went still further in his desire to aid the good work. He might have addressed a letter to the League recommending a movement for prohibition, or at least for temperance legislation. In his wisdom, far greater than ours, he chose instead to grant abundant indulgences, plenary and partial, to all who engaged in temperance societies either for their own reformation or that of others, as was announced in *AMERICA* a fortnight ago. Actions speak louder than words; and by this act Pius X, consistently with all his teaching, puts before us the truth that social reform of whatever kind is essentially a supernatural work, which can be aided by natural means, but can not be replaced by them. Drunkards are to be reformed, like all other sinners, by means of daily prayer, and frequent sacraments, especially frequent Holy Communion, which extinguishes the fires of vice. One has but to consider that by God's providence man is a free, rational being, raised to the supernatural order, to see that this is the only way to make men temperate according to their nature and destiny. Legislation may help and must help, but it can not take the place of God's chosen method which is to restore all things, the poor drunkard included, in Christ. Prohibition can not do the work. But even if it could, it is not the way of Divine providence. God has made man free, and because this freedom with all it involves of self-discipline and merit is so supremely noble, He tolerates the evil that follows its abuse. With due proportion we must follow His way. We would not

use the method of the Turk to secure the virtue of our girls, locking them up to prevent them from falling. Why should we use a similar method with our men. The nobler way of Christianity is open in both cases. To use the ignoble way with men is a confession of the renunciation of the Christian religion, and will be followed by a similarly ignoble way with women, as some recent legislation approved by such ministers and women as advocate prohibition shows clearly enough—unless, perhaps, the world sinks so low as to abandon all pretense at virtue.

H. W.

NOTES AND COMMENTS

The Rev. William H. Watts, the Rector of St. Mary's Episcopal Church, Haledon, N. J., is reported by the current *Lamp* to resent strongly the unsolicited and unwelcome receipt of the *Menace* at his rectory. Mr. Watts sent a letter of congratulation to the Postmaster-General of Canada, praising him for excluding that paper from the mails, and wrote another letter to our own Postmaster-General denouncing the *Menace*. He said:

"I seriously object to having this paper come into my home, and I ask to be relieved in some way from having it forced upon me through the agency of the United States mail.

Mr. Watts despatched a third protest to the *Menace's* publishers, saying:

This paper is well-named, for it is indeed a menace to the people wherever it goes. It can not help but engender strife, foster sectarian prejudice and hatred, and do far more harm than the Roman Catholic Church could do even if it were worse than it is pictured by the *Menace*. I am mildly curious to know what may be the religious views and church connections of those who are responsible for this emanation from Missouri. Whatever those views and connections may be, they could never be called Christian, for they give the clearest evidence of being in every way opposed to the true spirit and teaching of the Christian religion, and on the contrary represent the spirit of those who, amidst jeers and taunts and sneers, and with devilish hatred in their hearts, nailed the meek and gentle Saviour to the cross. I don't wonder that some are driven to use violent methods in opposing you; your paper creates just that spirit. This shows that it is anti-Christian, and Protestantism and patriotism are in a bad way if they need such a champion as this.

All honor to the Rev. Mr. Watts for his noble protests! Would that he had more imitators among Catholics! That the filthy *Menace* should continue to employ the United States Government as its distributing agent is an outrage. American Catholics should give the Postmaster-General no peace, and their Congressional representatives no rest, until the *Menace* is excluded from the mails.

Signor Nathan's appointment to the Panama-Pacific Exposition is still the subject of controversy. The delegate himself is assuring his Roman friends that no people of consequence, not even American Catholics, are paying any attention to the imported Irish papists who object to him. On the other hand, a Protestant correspondent writes to the Newark *Sunday Call* to say that he objurgated one of two Catholics who withdrew from an engagement to go to San Francisco, calling him narrow, illogical and so on; but he adds:

When my Catholic friend got through his argument I saw logic on his side—not the cold logic of the philosopher, but logic tempered by manly and refined sentiment. I told him candidly that I admired him for the stand he had taken and we both expressed the hope that the officials of the Exposition might yet in some graceful way eliminate Mr. Nathan and give a chance to six, not four, Newarkers, to celebrate at San Francisco the building and opening of the Panama Canal.

What prominent men in San Francisco think can be judged from the following letter addressed to the director of the Exposition:

I am in receipt of an invitation of the President and Directors of the Panama-Pacific International Exposition to attend a reception to be tendered to Signor Ernesto Nathan, Commissioner of the Italian Government to the Exposition, to be held on Wednesday evening, the third instant, at the Fairmont Hotel. Notwithstanding the courteous language of your invitation, I must decline to accept it. I can not, and will not, assist in doing honor to this man whose appointment by the Government of Italy to an Exposition to be held in this, the very centre of a land hallowed by the lives and deeds of the saintly Junipero Serra and his followers, is a gratuitous insult to the religion which I love and profess, and to sixteen million Catholics who are my fellow American citizens. Think not, sir, that I object to Signor Nathan because of his race, his creed, or his politics. Ernesto Nathan was Mayor of the City of Rome for several years. During his incumbency of that office, he repeatedly, in his public utterances, insulted and reviled the Catholic Religion, belied and belittled his Catholic fellow citizens because of their religion, and heaped abuse and contumely upon the gentle and venerable Pontiff, Pope Pius X. Against the appointment, by the Italian Government, of such a man as its ambassador to our Exposition, I solemnly and firmly protest. I can easily forgive a man who regrets the wrong he has done. But this man glories in his shame. I shall not attend his reception. I shall not take his hand. I shall have no part with him. His appointment and his presence constitute a deliberate insult to sixteen million loyal, patriotic American citizens, of whom, sir, it is my proud privilege to be one.

Only one letter sent to this office is different in tone. It reads in part:

You cur, keep it up and there will be an American Inquisition that will make the Spanish Inquisition look insignificant. Not a Roman will be left in America. Read this at your K. C. meeting, you mutt!

The courageous and polished gentleman forgot to sign his name. He is quite worthy of Nathan, himself, who from insulting Catholics in general has passed to insults of millions of American citizens whom, as we saw, he brands as papistical importations, foreign even to their American brethren in the faith. The report, widely circulated on seemingly good authority and published by AMERICA that the lawyer of the Italian consulate in San Francisco lost his position for refusing to attend a reception in honor of Nathan is inaccurate. To the credit of the consul, the lawyer still holds his place.

Rt. Rev. Joseph Schrembs, first Bishop of Toledo, celebrated on the feast of the Holy Apostles Peter and Paul the twenty-fifth anniversary of his ordination to the priesthood. The occasion brought from Rome the following memorable letter of the Holy Father:

Even before We appointed you Titular Bishop of Sophe, you had ever labored most admirably for the salvation of souls. But We know you to have merited for yourself especial honor since the day that We committed to your charge the See of Toledo, recently by Us erected. For men say that, enkindled, as it were, with new fire, you have "become all things to all men, that you might save all"; that you never rest for any time from labor, even when necessity and health would seem to demand it, in order to foster piety, by word and example, among the clergy, in their spiritual retreats, and among the people, at every opportunity. Of your singular reverence and loyalty towards this Apostolic See We have proof in this, that you have taken pains to establish among priests a devotional league, by name, the "Pactum Apostolicum," to the end that the union of the latter with the Roman Pontiff should become closer, day by day. You can, therefore, readily divine, with how much gladness of heart We have learnt from certain sources that it will come to pass, that on the twenty-ninth day of the coming month, amid the combined rejoicing of the clergy and the people, you will celebrate the twenty-fifth anniversary of your Priesthood. Of this opportunity We gladly avail Ourselves, to add Our own congratulations to the solemnities soon to take place. Accept them, therefore, with the prayers, wherewith We do beseech God to preserve you long in health

for the sake of your flock, and to fill you, for the more fruitful discharge of your episcopal office, with the outpouring of His heavenly gifts.

To these words we have nothing to add. We heartily make them our own.

The second summer school session of Creighton University has opened most propitiously. Students from almost twenty States have been enrolled upon its register, among them a great proportion of public school teachers. The serious purpose of those taking the courses is evident from the fact that a very large percentage are applicants for degrees.

The following religious communities, says the *Creighton Courier*, are represented: Mercy, Benedictine, Franciscan, Holy Child, Presentation, Charity, Ursuline, Humility, St. Francis and Loretine. Instruction is being offered in thirty courses and the work is conducted in three buildings devoted to the colleges of Medicine and Pharmacy. Physics is taught at the College of Arts. All of the classes are held from eight until twelve in the morning. A series of afternoon programs has been arranged for Mondays, Wednesdays and Fridays throughout the session. They consist of travelogues, educational moving picture films, musical entertainment and lectures upon educational topics of general interest.

To carry out this work a numerous and able staff of specialists has been procured. The members of religious communities are for the most part housed by the religious of the city. The intimate association they enjoy with one another affords them the valuable opportunity for mutually discussing their common problems. A great and pressing need is now at last being satisfactorily answered by the excellent summer courses offered in the different sections of our country by various Catholic universities.

Of late the Rockefeller and Carnegie educational funds have provoked criticism in many places. One of the latest attacks was made in Atlanta by a Methodist bishop who said:

The republic is threatened by a powerful commission to create and control a chain of colleges in no wise responsible to the people through the authority of a State or a church. The apologists and defenders of the scheme delight to call these boards federal institutions "independent" and "free."

No term less appropriate could be applied to these schools. They are not "independent," but are as dependent as mendicants upon the dollars of these boards. They will throw off the authority of church to get money from such a man as Mr. Carnegie on the most humiliating conditions. Their subjection is as abject and servile as that of a bond slave.

It is time for the people to be aroused to the danger of institutions which are utterly and defiantly irresponsible to them and wholly dependent upon men who deliberately and avowedly purpose to control all education in America.

We want our colleges and universities to be responsible to either some State authority or to some church authority. We do not wish them to be irresponsible to the people, while they beg doles of men who defy public opinion.

To this may be added the censure of the National Educational Association recently in session at St. Paul:

We view with alarm the activity of the Carnegie and Rockefeller foundations, agencies not in any way responsible to the people, in their efforts to control the policies of our State educational institutions; to fashion them after their conceptions; to standardize our courses of study, and to surround the institutions with conditions which menace true academic freedom and defeat the primary purpose of democracy as heretofore preserved inviolable in our common schools, normal schools and universities.

All this is good, but the clergyman's attack should have been made before Vanderbilt University decided to throw over the bishops in order to obtain some of the condemned funds. Moreover the Methodists of one place have changed the constitution of a college in order to gain the patronage of the amiable iron-master's foundation.